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The Princeton Seminary Bulletin

Theological Triennium: For What?
John A. Mackay

Religious Overtones in Psychoanalysis
David C. McClelland

The Marks of Effective Preaching
Donald Macleod

Bible Cries
George S. Hendry

Volume LII · January 1959 · Number 3

V. 52

PRINCETON THEOLOGICAL SEMINARY

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

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IN THIS ISSUE

THE first article "Theological Triennium: For What?" is President Mackay's address which opened the 147th year of the Seminary. Its theme is especially apt at a time when the purpose of theological education and the function of the ministry is being studied afresh throughout the Church.

Of peculiar interest, too, is the initial address of a significant series of lectures presently being given in the Seminary under the general title "Challenge to the Church." Dr. David C. McClelland, Professor of Psychology in the Department of Social Relations of Harvard University, spoke on October 15 on the topic "Religious Overtones in Psychoanalysis." Other lectures to be delivered in this series are listed on page 38.

Dr. Donald Macleod's address, "The Marks of Effective Preaching," was given at the opening of the Preaching Clinic in Union Theological Seminary, Richmond, Virginia on July 27. Other special items are a review article of Seward Hiltner's "Preface to Pastoral Theology" by Edward S. Golden, and "Bible Cries," a sermon by Dr. George S. Hendry delivered at the Service of Holy Communion concluding the Day of Prayer observed in the Seminary on November 12.

Dr. Macleod, Editor, is presently engaged in research in the field of Preaching and Worship at the University of London. In his absence Robert E. Sanders is the editor for this issue.

TOWARDS TOMORROW

The days of our years are three score years and ten. So wrote one of Israel's psalmists many centuries ago.

By the time these pages are read "The days of our years" in Princeton will almost have run their course. For two decades and more life has moved in recurring cycles, each year bearing the same general pattern as the year before. At stated times on the calendar, events have followed one another in regular succession, Seminary openings and closings, Trustees and Faculty meetings, alumni and student gatherings, annual meetings of the General Assembly and of the Council on Theological Education. A few months more and existence will take on a linear pattern. The road will be traversed with eyes intent upon other landmarks, beyond which lies the sunset. As it was in youthful years, so now again, old frontiers, never completely out of vision, allure the traveller.

For some time past unfinished tasks, which were laid aside for a season, have been calling. A former field of missionary concern and study begins to fill the horizon. When life's longest interlude of continuous service, the twenty odd years of joy and privilege spent on this campus, comes finally to an end, the pilgrim will take to the road again with almost boyish hopes and longings. The years that follow will be devoted in a special manner, God willing, to the cause of Protestant Christianity in the Hispanic world. I long especially to help interpret to Spanish and Portuguese speaking people in the Old World and in the New the riches of a lost evangelical tradition which was strong in their spiritual history four hundred years ago and to which they are heirs. An exile will return to beloved haunts of thought and inspiration which he discovered more than forty years ago, and to which he owes more than tongue and pen can tell or life repay.

As the wayfarer and his fellow pilgrim, comrade and inspirer of over two score years, seek the highway once again, it will be for others to appraise what has happened in this beloved place. While glorying in Princeton Seminary's history, and owing to the Princeton tradition an unspeakable debt of gratitude, both as student and as president, I have been dedicated more to the shaping of the Seminary's future than to the study and glorification of its past. Whatever may have been accomplished in these past two decades through God's good Hand and the unfailing devotion of Trustees, Faculty Colleagues, students, alumni, and friends—wounds of controversy healed, bridges built, foundations deepened, horizons widened, frontiers crossed—will prove, I trust, to have been a contribution towards the Seminary of tomorrow.

Tomorrow!—One cannot speak of Tomorrow without thinking of two auspicious events that lie ahead in the immediate future.

One event in this Tomorrow is the commemoration of Princeton Seminary's 150 years of service to Christ and His Church. A committee has been authorized by the Seminary Board, to include Trustees and Faculty members, alumni and representatives of the Church at large, which will be charged with designing a worthy celebration for the sesquicentennial year 1962-63. The occasion will be propitious for a great new advance in the Seminary's history, when all who love this theological Zion, this nursery of pastors and teachers, this home of Christian crusaders, will strengthen her bulwarks and enlarge her borders to match the momentous era that is opening in the Church and in the world.

The other forthcoming event will be the installation of a new president. Dr. James I. McCord, the present Dean of the Presbyterian Theological Seminary at Austin, Texas, a distinguished young theologian in the Reformed tradition, an able administrator, and one well versed in interchurch relationships, will assume presidential responsibility on September 1, 1959. He was appointed to his new office at the October meeting of the Board of Trustees; and his election now awaits the confirmation of the General Assembly of The United Presbyterian Church, U.S.A. when it meets in Indianapolis in May. Dr. McCord's election to office a year in advance of his assumption of responsibility has made it possible to consult him with regard to decisions and policies that affect the immediate future of the Seminary. I bespeak for my successor a warm welcome, and every encouragement and support from the worldwide circle of Princeton Seminary's alumni and friends.

And may our Covenant God give us faith to believe that Princeton Seminary's greatest days shall be the days that are yet to come.

J. A. M.

THEOLOGICAL TRIENNIUM: FOR WHAT?*

JOHN A. MACKAY

DR. HOMRIGHAUSEN, members and friends of our Princeton Seminary community: The statements which I have made across the years on occasions like this have covered a wide range of interest and concern. This year, my subject is "Theological Triennium: For What?" Three years of theological study, for what purpose? To what end?

We can take it for granted, I think, that the three-year period in a theological school, following a full course in the liberal arts, is here to stay for a considerable time to come. It is the traditional and the classical period. In the most recent study of theological education, the three-volume work of the Niebuhr Commission, it is strongly recommended that this three-year period continue to be the standard length of a seminary education.

As I speak on this subject, I find it difficult not to become reminiscent, even lyrical perchance, because I myself have been involved in my time in this same triennium. I think of my own theological course—a quadrennium it happened to be—two years in Scotland, my native land, and two years here in my adopted country. During my second year there were three of us who studied together under the direction of a scholarly pastor away in the Scottish North Country. We occupied a room together within the sound of the North Sea breakers in the fishing port of Wick. We studied and slept together in the same room, two in one bed, and one in another. Then came two years in ampler quarters on this campus.

Since returning here as President I have seen seven complete triennia, theological cycles, come and go, seven complete generations of theological students arrive on this campus, and leave it again. In view of the fact that a good many of us here present will be terminating our triennium within a year, and "graduate" together, I hope, next June, it is fitting that we in particular should ask ourselves—*Theological Triennium: For What?* What is the ideal which a theological education should fulfill? When I say "we" I am thinking chiefly, of course, of those of you who are students. But I am thinking also, and in a very real way, of those of us who are teachers. For we, too, must ask ourselves this question. Under what conditions can we be all that we should be while occupying the master's seat one triennium after another?

I would suggest that there are several imperatives which must be taken seriously by students and teachers alike if the current theological triennium, or any theological triennium, is to be what it should be, what the Christian Church desires and needs it to be.

I

First, *we must seek an understanding of the Faith.* Theological seminaries are, or certainly should be, the intellectual centers of the Church. Now the Christian Church has a Faith, at least, when the Church takes itself seriously. That Faith is God-given. It is objective, and it is historical. It is enshrined in the Bible, in the great Creeds and

* Address delivered in Miller Chapel at the opening of the academic year, September 30, 1958.

hymns of the Church, in the biographies of countless men and women now dead, as well as in the living, on-going Christian community. This God-given Faith centers in a Person, Jesus Christ. He is the personal Truth. It is no exaggeration to say that Christianity is Christ. Now, the God whom Jesus Christ revealed is a God who must be loved with the mind, as well as with the heart. That fact imposes from the beginning an intellectual obligation and responsibility. Our Christian faith calls, therefore, for understanding. We are not dealing with sentiment, still less with esoteric magic. We are dealing with something which is objective and which must be studied with all the resources of learning. The essential data for such a study we find in the Bible, in the episodes of Church history, not to speak of world history, in theological and philosophical systems, in the lives of saintly men and women, and in ethical behavior.

Let us be clear about it; there is no substitute for study. No lesser goal can be ours, if we take our vocation seriously, than to engage in serious and effective study, striving to make study a native habit "till traveling days are done." But something much more is needed than the cultivation of studious habits, development of intellectual capacity, or the acquisition of dialectic acumen. Every student of theology should strive to possess a structure of thought. It should be the ideal of every seminary student, not to speak of every teacher, to have a massive, luminous, theological structure, as the guide and foundation of his life.

For one thing we can be grateful today. We witness in the culture of our time a reawakened interest in a theological structure, in a vertebrate theology, and not merely in a mass of disconnected ideas or insights. You will pardon me at this point if I become somewhat lyrical for a moment. In my mid-teens, theology, so far as a teenager could pursue it, became a major interest. I can never forget how in my mid-teens I wrestled with that masterpiece of American metaphysics, Jonathan Edwards' "Freedom of the Will." It became my privilege later, in Aberdeen days, to sit at the feet of a philosophical Gamaliel, J. B. Baillie, a great Hegelian, the translator into English of Hegel's "Logic," and his "Phenomenology of Spirit." I didn't agree with my professor's main ideas, I didn't need to; but I admired the massiveness of his philosophical structure. He was no mere teacher of the history of ideas. He was an unashamed Hegelian who saw the world from the viewpoint of his great German master. One could not but admire the massiveness of his thinking, a reflection of Hegel's. He did not demand that his students should accept his philosophy, but he did demand that we should possess accurate knowledge, that we should think clearly, that our thoughts should be governed by a very rigorous logic. If we did that, he didn't mind what we believed. But if we were sloppy in our thinking, woe betide us. When after tea in his home he began to talk about our term papers, the experience could be literally terrifying, despite the preliminary amenities of conversation over the tea and cakes!

I can never forget the debt I owed later on this campus to that supremely great teacher, Benjamin J. Warfield, a true master by the vastness of his theological knowledge, and the penetration of his dialectical acumen. "Bennie" Warfield opened up to us the Reformed System. One came to know something

of that massive structure, the theology of John Calvin, as found in his "Institutes of the Christian Religion," the only scheme of Protestant theology which can be compared with that of the great Aquinas, in the Roman Catholic heritage of thought.

Later, through one's sojourn in the Hispanic World, in Spain and Latin America, there followed a quite different type of experience. The Spanish spirit in recent generations has tended to be encyclopedic, and to lack massiveness and structural capacity. It was the tendency of his fellow countrymen to butterfly over the fields of knowledge that aroused the ire of that great Spaniard, Miguel de Unamuno. Unamuno felt that Spanish intellectuals lacked a world-view and that they needed it. This lack was still more apparent in South America. A Peruvian literary critic wrote a book which he entitled "A Novel without Novelists." He portrayed South American thought and life as a great novel; but the Continent never had an authentic interpreter of life, whether philosopher or theologian, poet or dramatist. Encyclopedic knowledge abounded; there was interest in everything, but there was no insight into the depths of man or God or history.

It was natural, therefore, that following these experiences, theology should take on new meaning and importance in one's personal outlook. My inaugural address, delivered here nearly twenty-two years ago was entitled, "The Restoration of Theology." It was a time when theology was still largely disdained in our American culture and religious life. Some years later some of us here present founded the *Institute of Theology* and dared to call it just that, instead of by the name of *Ministers' Conference*. Then came THEOLOGY TODAY which has had a considerable literary progeny in the realm of theological journalism.

Now let me make myself clear. Those of us who were interested in reviving theology are not going to say that its revival in this country is directly related to what we tried to do. Far from that. We did stand, however, in the forefront of a great movement, a prophetic movement if you like. Nowhere is the reality of a revived interest in theology and in theological study at the present time more significantly acknowledged than in one of the volumes of the Niebuhr Commission. In the third volume, "The Advancement of Theological Education," we read these words:

"A special feature of the present situation when we consider it against the background of 19th century Christianity which went through several decades of the 20th century is the strong tendency in all of the churches, whatever their origin, toward the development of a Christian theology. That is, toward the development of a comprehensive Christian understanding of man and his destiny, of creation, sin and salvation, of God, Jesus Christ, the Holy Spirit and the Church. Conversion and spiritual experience continue to be important, but the understanding of Christianity as a reasoning and reasoned faith, as an intelligible conviction about God and salvation is gaining ground. Such ration of religion is far removed from rationalism. It remains religion, but has become faith that seeks understanding. Theological schools are being founded and are growing, not only because American Protestants desire a well-educated ministry, but because ministers want theology."

To this let me add: You, who are preparing yourselves for the Christian ministry, are going to be utterly irrelevant to the contemporary situation in the Church and in the world, if during your triennium in Princeton Seminary you do not find, or have not found, a theology, a theological structure.

It is occasion for rejoicing that we are far beyond the old disdain of theology. No longer dare this disdain flaunt itself. We are in a literally thrilling and creative movement. Let me say it with reverence. Once again, in the Church and in society, the question is being asked, "What must I do to be saved? How can I be the man, the woman, I ought to be in all my relationships, human and divine?" A story used to be told, some twenty-five years ago, of a professor in a great sister seminary, a disciple of John Dewey, who believed that in the educational process nobody should make any positive affirmation. He should merely stimulate a discussion. Somebody pictured this man as meeting the Philippian jailer. The prison warden asked in anguish, "What must I do to be saved." The professor's answer was, "Well, my friend, what do you think?" That is no reputable or common answer today. What matters is what God thinks, what there is at the heart of the universe, and what it is that we need to make us true men, true women. Certainly it is not enough to make reply, What we need is "justification by faith," if faith is merely a synonym for pure ignorance. It is precisely the meaning of faith that needs to be explored. What is the Faith? What does it mean to be "justified by faith?" This is the first great imperative, *to study the Faith. Engage in study while you are here in such a way that, when you leave this campus, you may move out into the Church and the world possessing a massive, theological structure.* Not that your theology will then be complete, no, but it will be something vertebrate, which you will proceed to clothe with flesh and sinews. Let me pass to the second imperative.

II

Secondly, *we must accept involvement in the Faith.* A structure of truth is important, but insufficient. We must move beyond intellectual apprehension. In a very profound sense that Dane, Søren Kierkegaard, was right when he said, "Subjectivity is truth." What did the father of true existentialism mean? He meant that there must be a personal involvement with God and a personal relationship to God. To begin with, this means worship as its native expression. When we engage in worship, we express our sense of the reality of God and our relationship to Him. Involvement with God means also the daily practice of His Presence in groups or in solitude.

Allow me to say, however, that worship, private or public, does not necessarily mean the kind of involvement in the faith which I have in mind. For worship can be purely formal. It can become mere aestheticism. Liturgical practice, while it contributes undoubtedly to reverence, can also be a substitute for true involvement with the Faith. It can become a flight from reality. Why? Because it may lack the dimension of depth, and fail to express, the relationship of my being to God and the universe, to life and destiny. One of Paul Tillich's real contributions to contemporary thought is his emphasis upon the lost dimension in religion, the dimension of depth.

In this connection, I want to refer to a great figure, a man who was a master in the art of worship, who was religious and sincere as a theological student and as a young minister, but whose life lacked depth. I refer to Thomas Chalmers, about whom Thomas Carlyle said that he was the greatest Scotsman since John Knox. Chalmers was a mathematical as well as a religious genius. He lives on in Scottish history as a pioneer in economics and astronomy. He was a great preacher, a great theologian and a great churchman. His greatest moment was in 1843 when he refused to allow the State to dominate the Church, and brought into being the Free Church of Scotland. Let me read a passage from his biographer, William Hanna, regarding Chalmers as a young theological student in St. Andrews. "In his first theological session, it came by rotation to be Chalmers' turn to pray. His prayer, an amplification of the Lord's Prayer, clause by clause consecutively, was so originally and yet so eloquently worded, that universal wonder and very general admiration were excited by it. 'I remember still,' writes one who was himself an auditor, 'after the lapse of fifty-two years, the powerful impression made by his prayers in the Prayer Hall, to which the people of St. Andrews flocked when they knew that Chalmers was to pray.' The wonderful flow of eloquent, vivid, ardent description of the attributes and works of God, and still more perhaps, the astonishing, harrowing delineation of the miseries, the horrid cruelties, immoralities and abominations inseparable from war which always came in more or less in connection with the bloody warfare in which we were engaged in France, called forth the wonderment of the hearers. He was then only sixteen years of age, yet he showed a taste and capacity for composition of the most glowing and eloquent kind."[1] But as Chalmers himself tells us in his diary, at that time and for years thereafter, there was no dimension of depth in his life. He did not know God; he was not involved with Deity. But he began to long for something he did not have. We hear him cry out, "Oh give us some steady object for our mind to rest upon." Says a friend of his young manhood: "I knew that he was exceedingly earnest in seeking the light of truth at that time in his private devotions, and was often on his knees at my bedside after I had gone to bed."[2] Later Chalmers fell ill. He passed through a long severe illness and reached the point of death. He writes: "My confinement has fixed on my heart a very strong impression of the insignificance of time, an impression which I trust will not abandon me though I again reach the heyday of health and vigor." "Strip human life of its connection with a higher scene of existence, and it is the illusion of an instant, an unmeaning farce, a series of visions and projects, and convulsive efforts, which terminate in nothing."[3] He had been reading Pascal's *Thoughts on Religion.*

On the edge of the tomb Thomas Chalmers came to realize that it wasn't enough to pray eloquently and to denounce all the iniquities of the world in accordance with a fine, ethical sensitivity. He needed to find himself in relationship to Deity, and to be involved with God, to know God, and to serve Him. This "magnitude of eternity" was, in the phraseology of the time, nothing

[1] *Memoirs of Thomas Chalmers,* Vol. 1, pp. 15-16.
[2] Id., p. 29.
[3] Id., p. 112.

else than the confrontation of a transient human spirit with the Eternal Spirit. The inquiry was aroused, "What wilt thou have me to do?" "What must I do to be saved, that I may truly live and be a true man?" It is this magnitude which every human must discover, to which we in a theological seminary must be vividly sensitive. What Chalmers called the "magnitude of eternity" and some moderns might call the "dimension of depth" has as its supreme expression the total transformation of a human life. Conversion may be gradual or dramatic. In either case God, the living Eternal God, becomes known in personal experience and His claims are accepted. No longer is religion pure, aesthetic emotion; no more is theology a study of ideas, historical episodes, or psychological phenomena. God becomes known; all things are made new; a new man is *involved* in the ancient Faith.

This leads me to say that not only young ministers like Thomas Chalmers have begun their ministry without knowing anything about this dimension; there are theological students who come to seminary quite unaware of it. But some become introduced to this dimension while here. Let me share with you one of the greatest experiences of joy that I have had in many years. It came to me in a letter written last June by a student who entered Seminary fourteen years ago. He is today one of the finest of our younger ministers, a man relevant in every sense to the Church and the world in our time. "I entered Princeton Seminary," he says, "in the winter of 1944, having been discharged under good conditions from the Navy. My reasons for wishing to enter the Gospel ministry seemed good to me then. Having learned a little of what Godlessness does to a nation, or a man, I sincerely believed the Christian faith had the answer, and I wished to identify myself with that as my life work. My first semester at Princeton brought me into your course on Ecumenics." I pass over some intimate personal references to what he felt, and proceed. "But it all came as an immense revelation to me as you held before us the Lordship of Jesus Christ. Here were concepts about Him, and about the world, which is held together in Him which had never entered my mind or heart before. As I continued to attend your classes, you brought me to the place to which you were led that noon at Rogart. With your witness and guidance I beheld Him truly for the first time, and my life was changed." Not for fourteen years, although I continued to know the writer of the letter, did he ever mention this matter to me. This is one of those things that make teaching in a theological seminary worthwhile, and I know that there are fellow faculty members who could recount similar joys.

III

Now the third imperative. *We must incarnate the Faith in corporate living.* That brings me to community. There is no place in the Christian religion for pure individualism. At the heart of the Faith in its historical manifestation is the basic reality of the Church, the community of Jesus Christ. I have known great Christian men, true lovers of Christ, who did not make their maximum contribution, in their time and environment, who did not develop their personality as it might be developed, because they refused to be identified with the Christian community. We can speak of the Church on the Princeton Seminary campus, as we can of the Church at Corinth, and the Church at

Rome. It is a tremendous advantage to belong to a theological seminary which is located on a campus where students and teachers can live together as members of a community, and not as most Scottish and European students of theology have to live, in lodgings, or as we used to say, in "digs."

It was the desire to express community, to give expression to the Church concretely, that led to the creation of our Campus Center. Read the inscription on the marble slab in the Foyer: "This building, erected by the sacrificial gifts of many alumni and friends of Princeton Theological Seminary, is dedicated to the creation on this campus of a Christian community whose members drawn from diverse lands and churches, shall serve in all the world the one Church which is Christ's Body." The "one Church" transcends nation and race, denomination and class.

At this point allow me to read quietly the fruit of our corporate thinking when we tried some years ago to state what is meant by a Christian community. I read from the *Handbook*: "Princeton Theological Seminary is more than a school for the preparation of pastors and teachers of the Christian Church. It is a community which undertakes to order its common life in accordance with the obedience of faith in Jesus Christ our Lord. Insofar as Jesus Christ is the norm and guide of all that happens in the life of the community, it is possible to speak of Princeton Theological Seminary as a Christian community, and to commend the privileges and responsibilities of membership to successive generations of faculty, students and staff. Where Jesus Christ is the Lord of life, and is at work among those who live together in His service, the common life of all becomes the concern of each member of the community: and what happens to each member of the community belongs to the common life and the well-being of all.

"Membership in the Christian Community of Princeton Seminary implies:

(1) The willingness to be guided in all things by the mind of Jesus Christ our Lord.

(2) The obligation to give every effort to the preservation and the upbuilding of the unity and well-being of the common life.

(3) A responsible concern for the freedom, rights, and obligations of the other members of the community—faculty, students and staff in all phases of Seminary life."

That is our goal. We have by no means achieved it. Some have smiled at this code, some have been cynical about it, some have violated it, yet all must admit that there is no substitute for Christian community. To understand our faith is not enough. Personal relationship to God is not enough. As Christians we must become personally related to one another, we must put the interests of the community before our own selfish interests, and each must be sensitive to the other person. A member of the community must go out of his way to sit down with one who is lonely or discouraged. We must all recognize that our neighbor is not the person who may be most congenial to us but the person who needs that we show ourselves neighborly. This is the genius of community. And thank God something has been achieved. Nothing has given me a greater thrill as I have had occasion to visit many lands than to find that students from abroad, whatever their race or nationality, or denominational background, felt that they

were welcome on this campus and that they belonged to a single community of faith.

IV

Lastly, *we must discern the world relevance of the faith.* It is ours to transcend all self-centeredness, whether in thought or piety or community-mindedness. You must while in seminary strive to fix your gaze on the world and to move out into the world.

This involves a *prophetic outlook upon contemporary history.* Here is where relevance is needed. What is happening today? God, the Living God, is being patronized, God and religion are being used for selfish ends. There are fellow Americans who are God's patrons, who seek to use God and the religious sense of man for their own purposes, as an antidote to anxiety. They prescribe peace of mind; they offer religious strength in order that success may be obtained in the secular order; they present self-discipline as a means of achievement. Some are in peril of seeming to chum up with Deity, of becoming Christ's "cronies," instead of being His true friends and loyal servants. As it was in Jeremiah's time, there are false prophets today who say "peace, peace when there is no peace," who in their own way re-echo the words that the professional prophets in Jeremiah's day were saying: "The temple of the Lord. The temple of the Lord. The temple of the Lord." There are contemporary "prophets" who say "We are not atheists like the communists. We have our religious heritage. We have God. We have the Church."

It is in the international sphere that this religious self-righteousness has the most tragic results. The statesmen of today, and the statecraft of today, both lack a sense of the Almighty and Holy God, and His judgment. God is being substituted by national security and national self-interest. It is not recognized that there is a Divine Providence which can bring our nation and other nations into judgment. There is an inexorable Divine order which men ignore.

Some months ago the General Assembly of the United Presbyterian Church dealt with the prophetic role of the Christian Church and gave expression to it in a message. I venture to read part of the document that was issued. It runs thus: "The Church is called to radiate the light of God in every society and in every age. In our day nations are tragically divided. This is a time of judgment. Mankind journeys through dread. The world is in the darkness of nuclear despair, but Christians need not lose their calm. We believe God. He reigns. He is the Sovereign Lord over men and nations, over all the forces of nature and of history. God and His righteousness, not the falsehood and villainy of men, shall have the last word. God's wrath falls upon nations whose rulers wilfully and openly deny Him, but he may use them to execute His purpose and chastise His own people. Against Israel He used the imperial power of Assyria as the rod of His anger and the staff of His fury. He may in our time use communists, or other godless powers, to chastise privileged, nominally Christian nations who forget God, and ignore their indebtedness to Him. Our nation, favored by God, stands in the same jeopardy as ancient Israel. Are we subtly yet surely dethroning God in our national life? Are we patronizing God and ceasing to serve Him? Are we trying to fit the Almighty into our own little schemes instead of fitting our-

selves into His great plan for the world?

"A nation, as well as an individual, can lose its soul. We Americans are in danger of rejecting the heritage which made us what we are. With penitence let us confess that as a people we are becoming less interested in righteousness than in national security and in international superiority. Relations between us and other peoples are no longer primarily determined by moral principles, or by considerations of human need. The ancient words 'justice' and 'righteousness,' emptied of their true content, are used as weapons in international politics. Self-interest is becoming the great absolute. Even baptizing self-interest with the adjective 'enlightened,' does not make it Christian.

"Our fathers' concept of freedom is also being debased. For them, freedom flowed from obedience to God. We must be deeply disturbed by the contemporary myth of the 'free world.' This nation counts among its allies some nations which are in no sense free. By our actions we proclaim to the world that lands where human freedom is utterly dead can qualify for membership in the 'free world' simply by supplying military bases or strategical knowledge. This kind of international hypocrisy should be abhorrent to Christians, and in its presence the Church dare not keep silent. In the effort to achieve a posture of power, our nation must not ignore the suppression of God-given human rights in any land. We call, therefore, for a reappraisal of the current concepts of freedom and the free world."

The same document speaks also about the *Church's redemptive mission* in the world. Not only must the Church speak prophetically, it must also move redemptively into the world. It must radiate the light of God as well as mediate the love of God. To do this the Church must become a pilgrim Church. Its place is the frontier. The message runs on: "Only as Church members become Christ's missionaries in their several vocations, in government and diplomacy, in industry and commerce, in the home and in the classroom, in the clinic and on the farm, will men perceive that Christ is the way, the truth and the life. Christ has called us friends. 'You are my friends,' he said, 'if you do what I command you.' Abraham, the Biblical example of a friend of God, showed his friendship by his obedience. At God's command he embarked on an adventure into the unknown. Let us today dedicate ourselves as a Church to a new Abrahamic adventure. Let us be so constrained by the love of Christ that we shall show our love for Him by becoming channels of His love to others."

But if ministers of the Church are to have redemptive significance they must learn to communicate the divine truth, by word and by deed, proclaiming the Gospel, and living the Gospel, in order that Jesus Christ may be made known. For those who devote a triennium to theological study this means preparation of a practical nature, if communication is to be worthily achieved. It means acquaintance with the resources of science and of art and with the media of mass communication. It means training in the techniques that make the human voice an effective instrument. It means instruction in Homiletics, or the art of sermon making. It means instruction in Church polity and the orderly conduct of Church business. The future minister must also devote a proportion of his time to field service, to put into practice what he learns by direct con-

tact with congregations and responsibility for some aspect of congregational life. From time to time he should be a member of a team that goes out from the Campus to declare the Gospel, to interpret to the Churches the missionary obligation and the situation on the great frontiers of the Kingdom.

It is of the utmost importance that men and women preparing for the Christian ministry should during their Seminary course not only become competent in their knowledge of the faith, but also learn how to make this faith relevant to others in what they say and above all by what they are.

Let me close with two allusions which give clarity and force to what I am saying.

Listen to the words of the Niebuhr Commission, "Protestants in America look to their ministers as defenders of morality and the representatives of spirituality. They have expected them to stand out as examples of what people ought to be morally and spiritually."

Listen too to the words of a famous Princetonian, Woodrow Wilson, when he was President of Princeton University. This is what he said: "It makes no difference what the minister wears, but one thing matters supremely, he should never be in any company of men for a single instant without making them realize that they are in the company of a minister of religion."

God help us all to make Princeton Seminary a center of light and life and love of the brethren, a place of contemporary relevance, by word and deed, to the Church and the world in our time. If we do that we shall fulfill our destiny and together transfigure the significance of Theological Triennium. Let us bow our heads.

Oh, God, our Father, without Thee we can do nothing. With Thee we can do all things. Make Thyself real and dear to us. Graciously grant that Jesus Christ the Head of the Church, may vouchsafe us His Presence on this campus, in classroom and Chapel, as we stroll around together, as we seek to conform our lives to the mind of Christ, as we seek to make our Seminary family a true expression of the Family of God. Holy Spirit of Truth, make us the object of Thy concern, so that our hearts may make Thee, Father, Son, and Holy Spirit, the object of our response, the subject and companion of our life's loyalty. Amen.

ANNIE KINKEAD WARFIELD LECTURESHIP

February 2-5, 1959

"The Grace of God in Christian Theology"
Lecturer: James I. McCord, D.D.
Dean, Austin Presbyterian Theological Seminary and President-elect of Princeton Theological Seminary

RELIGIOUS OVERTONES IN PSYCHOANALYSIS

David C. McClelland

Speaking publicly about religious matters presents many difficulties for a behavioral scientist today. To admit to a religious point of view, to some personal commitment, is to violate the most fundamental rule governing the behavior of a scientist—namely, to be objective. Personal bias serves only to distort the search for truth. So it is part of the professional role of the scientist, particularly if he is interested in human affairs, to keep himself free from entangling commitments, to remain in a state of suspended judgment so far as many of life's most serious issues are concerned.

And most of my colleagues live up to their professional role with great strictness so far as religion, and in particular Christianity, is concerned. I can hardly think of a psychologist, sociologist, or anthropologist of my generation who would admit publicly or privately to a religious commitment of any kind. Furthermore it is my impression that the taboo on religion holds for more than those who should remain professionally objective. Very few intellectuals in my circle of any kind take Christianity seriously except as an historical or social phenomenon. The only exceptions are those whose professional role more or less requires them to take a religious stand—i.e., those who teach religion and those who are in a position of public responsibility. I have known men whose interest in religion appears to have begun the moment they assume public office. It is apparently just as inconceivable for a President of the United States to be irreligious as it is for a professor of psychology to be religious. The requirements of their roles are just different, and are normally followed without much deviation. With the two exceptions noted, objectivity or suspended judgment on religion is the rule, at least in the intellectual circles in which I move. A psychological colleague of mine has told me that the same condition exists among undergraduates. He has found in his intensive study of a number of them that they talk readily enough about their sex lives, but unwillingly and with great hesitation about their religious convictions. He has concluded that it is not sex which is a delicate subject in our generation but religion.

So I am faced with great difficulty. I do not teach religion nor am I a public figure. What is more I am a psychologist who should remain objective. Yet I must "break role," transgress the taboo against religion and reveal at least to a certain extent my personal religious convictions. I have had to overcome considerable internal resistance to do so, and you may well wonder why it was necessary. Why could I not deal with a subject like psychoanalysis and religion objectively without revealing my own personal convictions? The answer lies in part in what I will have to say and in part in my own personality. It will be necessary for me to talk at length about the unconscious religious assumptions of psychoanalysis

and I thought it only fair to reveal my own so that whatever bias I bring to the task may be discounted and corrected by others. Furthermore in religious matters I am a nonconformist from a long line of Dissenters, and I suspect that my desire to speak out is motivated by a culturally nurtured spirit of opposition which in this case has turned itself against the conspiracy of silence on religion. Be that as it may, let me confess at the outset that my remote ancestors were Huguenots and strict Presbyterians from Scotland and northern Ireland, that my mother was reared a Covenanter—one of the most radical forms of Presbyterianism, that my father is a Methodist minister and that I am a convinced Quaker whose approach to religion is primarily mystical. It would be hard to find a background of more "radical" Christianity. Its relevance to my theme will become clearer as I proceed.

I

Psychoanalysis stands in striking contrast to Christianity in intellectual circles. It is enthusiastically accepted, or at least taken very seriously, by the very same men who ignore or despise Christianity. Unfortunately I have no precise figures, but it is my strong impression that an influential minority among both faculty and students in our great urban universities have either been psychoanalyzed or would like to be. It has been seriously proposed in one university department known to me, that a psychoanalyst be added to the permanent staff of the department whose function would be largely to analyze his fellow staff members. In Cambridge where I live it is as difficult to spend an evening with friends without discussing some aspect of psychoanalysis as it was perhaps a hundred years ago to spend the same kind of an evening without discussing Christianity. But is it fair to compare the two phenomena in this way? After all psychoanalysis is not overtly a religious movement. It is a technique for helping the mentally ill and for discovering some of the ways in which the mind works as a contribution to scientific psychology. But whatever its conscious intention, as a *social movement* its functions are much broader than these. Its leading practitioners have charisma: they are looked up to, admired and treated as beyond the ordinary run of humanity in much the same way as ministers and priests have been at various times in the past. It has managed to give meaning to life to many troubled intellectuals who could find no meaning elsewhere. Its metaphysics—Freudian and neo-Freudian conceptions of the nature of man and existence—are seriously discussed by leading intellectuals of the day in much the same way as theological questions were discussed in an earlier day. Above all it *heals* and we should not forget that one of the basic and most fundamental appeals of Christianity as described in the New Testament was its healing power. At least on the surface then—and the idea is by no means original with me—psychoanalysis has many of the characteristics of a religious movement. Nowhere that I know of is this more simply and movingly expressed than in Thomas Mann's treatment of psychoanalysis in *The magic mountain.* Mann came into contact early with analysis around the time of the First World War and, with what appears now to be an unusual flash of poetic insight, understood its basic religious character. At the tuberculosis sanitarium where the scene of *The*

Magic Mountain is laid, there is a resident psychoanalyst, Dr. Krokowski, who concludes his first lecture to the assembled patients on psychoanalysis by stating that "symptoms of disease are nothing but a disguised manifestation of the power of love; and all disease is only love transformed." The reference here is of course to the Freudian theory that all neurosis has at its root some sexual difficulty, some deformation in the normal development of the libido, but Mann purposely phrases Dr. Krokowski's conclusion in religious terms. He then continues: "Dr. Krokowski had raised his voice and so drawn attention once more upon himself. He was standing there behind his table with his arms outstretched and his head on one side—almost, despite the frock coat, he looked like Christ on the Cross!

"It seemed at the end of the lecture Dr. Krokowski was making propaganda for psychoanalysis; with open arms he summoned all and sundry to come unto him. 'Come unto me,' he was saying, though not in those words, 'Come unto me, all ye who are weary and heavy laden.' And he left no doubt of his conviction that all those present *were* weary and heavy laden. He spoke of secret suffering, of shame and sorrow, of the redeeming power of the analytic."

Perhaps Dr. Krokowski is pictured as proselytizing a little too openly for the Psychoanalytic Institutes of today, but I can personally vouch for the fact that his missionary zeal is not altogether dead among contemporary psychoanalysts. They are committed people. They *believe* in the "redeeming power of the analytic" in a way which many Christian ministers might envy.

Is the resemblance of psychoanalysis to a religious movement superficial, a mere compelling metaphor, based on a few functional similarities in meeting peoples' needs? I think not. The resemblance is far more deeply rooted than that. It is based on the fact that psychoanalysis did not spring full-blown from Freud's mind, like Minerva from the head of Jove. Rather, as a remarkable little book by Bakan has recently demonstrated, it drew heavily on the traditions of Jewish mysticism, particularly as they flowered in Hassidism in Central Europe late in the nineteenth century. Freud was himself of course violently anti-religious, although he always considered himself culturally a Jew. Nearly all of the early leaders in psychoanalysis were likewise Jews in varying degrees of rebellion against orthodoxy. Bakan argues that while they consciously rejected religion, they nevertheless borrowed heavily from mystical traditions which were widely influential in the milieu in which they grew up.

The goal of Hassidism was self-actualization, self-fulfillment by direct contact with the Divine. It therefore had much in common with various forms of radical Christianity like Methodist "enthusiasm" or Baptist "revivalism" which also became widely influential in the nineteenth century. Like them it was a mass movement which gained much of its strength by being opposed to traditional orthodox religion. From the seventeenth century onward Rabbinical Judaism was on the defensive throughout Central Europe. It had taught that only by living up to the minutiae of the Law could the Jews as a people expect to be favored by God, that in return for their obedience and fulfillment of His commands, God had entered into a covenant to reward them and to treat them as his Chosen People.

However, the Jews suffered from continuous persecution culminating in pogroms from the seventeenth century on. How could the average Jew believe that by living up to the Law, he was going to be favored by God? He had apparently tried it without success. The orthodox answer, then as in the time of Job, was of course that he must have failed in some respect to live up to the Law or he would not have been so punished by God. So the more the Jews suffered, the greater was the traditionalist religious pressure to live up more exactly than ever to the many requirements of Jewish Law. Mysticism represented a revolt against such Rabbinical "legalism." It argued that salvation for the Jews as a people was not likely to come about by increasing conformity to the Law. Rather individuals could be fulfilled and the group "saved" by direct contact with the Divine here and now. Such contact was characterized by joy and release rather than by the more traditional suffering and repentance. A few great rabbis—the Baale Shem—became noted for their miraculous healing powers, their ability to release individuals from the burden of suffering, rather than for their detailed knowledge of the Talmud as in orthodox Judaism. Mass enthusiasm swept religious meetings. Emotional release replaced the hard, cold, rational legalism of orthodoxy. False Messiahs appeared—Sabbatai Zevi and Jacob Frank—who promised to lead the Jews immediately into a better life, and who even went so far as to argue that sinning was a good thing since it would help bring about the millennium sooner.

The goal of psychoanalysis is practically identical with that of Jewish mysticism—to release and fulfill the individual by contact with emotional, irrational forces. Freud's image of man is of one hemmed in by conflicts and anxieties arising primarily out of the thwarting of natural impulses by society. The central problem of neurosis is the need for freedom, for release from guilt, from an oppressive superego representing the demands that society makes on the individual. For example a common cause of mental disturbance is the Oedipus complex according to psychoanalysis. What in its simplest terms is the Oedipus complex? It is an *inevitable* tragedy which arises in the development of the impulse life of man from being born into society, or more particularly into a family. Every little boy is fated to fall in love with his mother, to hate his father, to feel guilty, to suffer—because he is a human individual born into a matrix of other individuals. He must obtain release from the tragedy of social existence, and psychoanalysis is the instrument for obtaining release just as mysticism became the instrument for obtaining release from the oppressive social responsibilities of Jewish orthodoxy. In other words, Freud and the Jewish leaders of psychoanalysis saw man's central problem in terms of his need for self-fulfillment as over against the oppressive forces of social obligation because this was the central issue in the cultural milieu in which they grew up. For them the crippling pressures of the group, of traditional Jewish orthodoxy, were very real and obvious. Probably only in Calvinistic Puritan circles have they ever been so great elsewhere.

II

Two often-noted peculiarities of traditional psychoanalytic practice appear to have arisen at least in part from the way man's central problem was con-

ceived. The first is the obvious fact that psychoanalysis has never had much success among psychopaths or among working-class people. The neurotic problems of psychopathy and of many lower class people often arise from the *absence of well-defined moral standards*. So a therapeutic movement which sees the central problem of neurosis as oppression by excessive moral demands is not apt to be of much help to such people. Psychoanalysis has just never been comfortable with the problem of providing people with a consistent set of values, even when "moral education" is what is obviously needed. It still works best for those who factually do need release from an oppressively moral upbringing.

A second "peculiarity" of psychoanalytic practice is that it has traditionally refused to have anything to do with the welfare of any one else in the patient's milieu. That is, the therapist's relationship to his patient is much like the defense lawyer's relationship to his client. He does not try to represent the interests of his patient and society at one and the same time. In fact he gains much of his power to help the individual by openly allying himself with the patient, as over against the demands of society. Since many psychoanalysts are also physicians, this idea fits in well with medical ethics which state that the doctor should do everything for the welfare of his patient. But there is an important difference between physical and mental illness, which psychoanalysts have been slow to recognize. In curing physical disease a physician ordinarily does not have to worry whether his remedy will harm anyone else. Medicine may cost money but giving it to one person does not make another person sick. Yet such problems do arise in mental illness since it is such an interpersonal affair. For instance in the course of psychoanalysis a man may come to realize that what he needs is release from his wife, a divorce. The wife may be upset by this, in fact she now may become "ill," and may even want to talk to her husband's analyst about the problem. He may well refuse to see her on the grounds that getting involved in her problems may make it more difficult for him to help her husband. If she needs help she should get her own analyst. The patient's family is not the analyst's responsibility, and if he is a doctor, he may feel that medical ethics justify his point of view: he must do everything he can for his patient's welfare, even if it may by some mischance harm someone else. I am not now of course accusing the whole psychiatric profession of being socially irresponsible. I know as individuals that they do often consider their social obligations. I know too that modern analysts like Spiegel argue that the whole family may need treatment to help any member of it really successfully. What I am saying is that the major emphasis of the psychoanalytic tradition in psychiatry is on the welfare of the individual and that it has real difficulties in the area of moral education and of social responsibilities. The reason lies at least partly in the fact that psychoanalysis originated as an individualistic revolt against the oppressive orthodoxy of legalistic Judaism.

But it is not only the aims of psychoanalysis and Jewish mysticism which are parallel, as Bakan has pointed out. The techniques they employ are also very similar. Jewish religious scholarship has always been noted for its exegesis on the text. Rabbis were trained in complex interpretations and

reinterpretations of the details of Jewish Law. What Jewish mysticism did was to adopt the same detailed textual approach but in a less rational, less logical, looser or metaphorical manner. Abraham Abulafia had recommended a technique which he called "skipping and jumping" in dealing with the text as early as the thirteenth century. Caballistic writings over the succeeding centuries provided a body of magical, emotional lore which served as a constant contrast to the "cold" legalism of Jewish orthodoxy. Jewish mysticism drew on such sources and on the direct inspiration of its chief writers to produce the *Zohar*, a book of allegorical reinterpretations of religious traditions which was for the Jewish mystic what the *Talmud* was for the orthodox Jew. The *Zohar* is a work of imagination not of reason. Its key technique is allusion and metaphor as opposed to logic and close reasoning. The psychoanalysts employed the same technique and called it "free association." Furthermore they had a traditional basis for using free association to understand man, since according to Bakan, the *Zohar* suggests that man may be conceived as a text (or Torah) requiring exegesis and more particularly in Hassidism, the holiness of the Zadik (or religious leader) was to be understood as a kind of living Torah. In other words in psychoanalysis as in Jewish mysticism it was the technique of employing the imagination, of interpreting free association, dreams and metaphors which was going to serve to release man from the bonds of traditionalism, of oppressively rational, moral obligations.

And what exactly was it that was revealed by the technique of free association that proved so therapeutic to man? It is here that one of the most striking parallels with the tradition of Jewish mysticism appears. Freud was openly a rationalist. He felt that knowledge of the unconscious irrational forces in human nature ultimately gives man control over them. But it is knowledge of a very special sort that heals. It is *sexual* knowledge. It is precisely at this point that Freud stands at the very center of the Jewish mystical tradition. In Hebrew the word for "knowing" (*Jaddah*) can have a sexual connotation as is illustrated by the English translation of the verse "and Adam knew Eve his wife"; that is to say, he "knew" her sexually. As the story of Adam and Eve further illustrates, in biblical tradition, "knowledge" (eating of the fruit of the tree) is intimately associated with sexual knowledge: "And the eyes of them both were opened, and they knew that they were naked." The ceremony of Bar Mitzvah, observed for Jewish boys at puberty, apparently celebrates the fact that only when he has achieved full sexuality (i.e., genital maturity) can he overcome the ignorance and the impulsiveness of childhood. While sexual associations to knowledge had been present in all Jewish traditions, they were most highly developed in the *Zohar*. In fact the *Zohar* recasts much of Jewish religious tradition in sexual terms. For example, Israel is conceived as the female part of God, the Holy Shekinah, which is cast aside and then redeemed by God in a mystical union described in sexual terms. In short the sexual image is all-pervasive. Real knowledge, real understanding of the world must *ultimately* be sexual. Freud and the orthodox analysts adopted this viewpoint rigidly. They insisted that all attempts to understand man and his conflicts in other

terms such as Jung's religious archetypes, Adler's drive for power, or Rank's birth trauma were necessarily superficial and misleading. At its most fundamental level life must be interpreted in sexual terms just as the *Zohar* had demonstrated.

There is more, much more, to Bakan's analysis of the connections between psychoanalysis and Jewish mysticism. Freud saw the sexual instincts in a sense as the root of all evil. The young infant was born with powerful drives which, if he were only strong enough, would lead him to commit every crime in the calendar—incest, rape, murder, etc. In the mystical tradition the source of all evil is the Devil, and by entering into a pact with him one can gain control over the occult forces which are his to command. To the non-Jewish world, this idea is best represented in Goethe's *Faust*, a work much influenced by Jewish caballistic writings. There is evidence that Freud felt in his psychoanalytic work that he was entering into a pact with the Devil, that by exploring the underworld of the mind he could gain control over the evil forces within it. There is also considerable evidence that he suffered from a "Messiah complex," that he feared to enter Rome where the Jewish Messiah was traditionally supposed to be proclaimed, that he at least unconsciously thought of himself as founding a new religious movement which would replace the outworn traditions of orthodoxy. But enough of Bakan's case has been presented to make the main point. Psychoanalysis was religious in its origin, a secular outgrowth of the Jewish mystical tradition in its continuing struggle with Mosaic orthodoxy.

It should by now be much easier to understand why psychoanalysis has had such a great appeal for American intellectuals. It fitted in readily with their spirit of revolt against Christian orthodoxy, with the nineteenth century spirit of romantic individualism which was concerned with fulfillment rather than one's duty to social institutions, to the state or to the church. Its insistence on the evil in man's nature, and in particular on the sexual root of that evil, suited the New England temperament well which had been shaped by a similar Puritan emphasis. In fact to hear Anna Freud speak of the criminal tendencies of the one and two-year old is to be reminded inevitably of Calvinistic sermons on infant damnation. Echoes of Calvinism can also be found in Freud's thoroughgoing determinism, and his insistence on the inevitability of certain emotional conflicts like the Oedipus complex. After all, for people schooled to believe in Predestination or even more, in the complete absence of chance in the universe because God controls everything, it takes no great stretch of the imagination to accept scientific determinism. In science Nature simply replaces God in making everything inevitable. But above all psychoanalysis could succeed among intellectuals where traditional religion failed because it was presented as science, not religion, in an increasingly secular age. That is, it provided many of the values which religion had traditionally provided, but did so without consciously posing as religion. If the intellectuals who so enthusiastically espouse psychoanalysis knew that they were supporting an honorable off-shoot of religious mysticism, they might be considerably less enthusiastic about it. It is because it is not religious but scientific that they can let themselves believe in it.

III

Is it then my purpose in calling attention to the religious roots of psychoanalysis to discredit it in their eyes, to destroy their faith? Certainly not, although there is no doubt that we have laid open an issue which was a matter of grave concern to the founders of psychoanalysis. Freud reports how disturbed he was that psychoanalysis seemed to be largely a Jewish movement in its early days, and how his eagerness to include Gentiles led him to support Jung for the presidency of the International Psychoanalytical Association even when it was already becoming clear that Jung differed with him on a number of basic issues. Despite Freud's efforts, the leading psychoanalysts both in Europe and the United States were for a long time nearly all Jews. The fact is not at all surprising if Bakan's thesis is correct that psychoanalysis drew many of its key traditions from Jewish mystical religion. But why then did they not admit it? Why did Freud not explicitly acknowledge his indebtedness to earlier traditions? There are several possible explanations. To begin with it should not be overlooked that many psychoanalysts may not have realized that they were drawing on Jewish religious traditions in exactly the same sense that many secularized Protestants may not realize their view of life is strongly colored by their religious background. They were secularized Jews and had every reason to reject consciously anything that had to do with religion. But even if they had realized their indebtedness (and Bakan feels that Freud might well have recognized it), there was every reason for them to conceal the Jewish origins of psychoanalysis. Freud was convinced that he was practicing a scientific technique which produced objective knowledge about human behavior. To admit that there was anything Jewish or religious about it would be to undermine its scientific status, to admit the possibility of bias. Worst of all, to admit to Jewish origins would be to open psychoanalysis to the tide of vicious anti-Semitism which was sweeping Central Europe in Freud's day. After all neither then *nor even now* was it as harmless to speak of a Jewish school of psychoanalysis as it was to speak, for example, of Scotch realists or American functionalists. Finally for many Jews the emotional excesses of the mystical tradition, particularly since they had a distinctly sexual flavor at times, were a very discreditable part of Jewish history and if anything only served to provide some factual basis for the anti-Semitic tales circulating in Europe at the time. It would certainly not help a new "science" either to be associated with mysticism, with occultism, with cabala, and every form of obscurantism. So psychoanalysis had every reason not to want to talk about its Jewish origins even if it had understood them. To speak of them even today is to run some risk of bringing a "taint" on psychoanalysis by association.

But my intent has been quite different. It is to show that psychoanalysis was successful in part because of its religious roots, because it has continued to serve man's needs in the way that religions have always served them. To demonstrate this thesis requires much more than an historical analysis. After all one can admit that a movement was religious in origin, just as natural science developed out of radical Protestantism, without implying that it *continues* to be religious in any way. Sup-

pose psychoanalysis did draw some of its ideas and practices from Jewish mysticism. So what? Has it not become increasingly scientific and perhaps even abandoned many of these ideas? Psychoanalytic practice has certainly been modified in America despite the resistance of the more orthodox Freudians. In fact the psychoanalytic viewpoint has gradually pervaded the entire psychiatric profession, but in the process it is gradually undergoing some changes. Many new ideas are afloat, at least in the most advanced medical centers, but they highlight even more sharply how psychoanalysis functioned as a religious movement by showing how the same religious needs can be met in slightly different ways. Let me illustrate.

As we have seen, psychoanalysis, because of its individualistic, mystical origins, tended to see man's main problem as centering in his need for release and fulfillment as over against oppressive moral obligations. The psychoanalyst was tacitly the patient's ally in his struggle for fulfillment. At least one modern variant of psychoanalysis no longer regards this problem as central by any means for all neurotics. Instead the patient's key problem is not the need for release but the need for love. He must learn that somebody cares for him, somebody respects him as an individual whatever he may do or whatever he may have done. The therapist is still his ally but not necessarily in his struggle for release from crippling moral demands. Therapeutic skill lies in the ability to convince a neurotic or psychotic that the therapist really does care for him. Neurosis, according to this view, in large part develops because the person feels he can no longer trust people, because he suspects everybody. Needless to say in such an atmosphere of distrust and suspicion, the therapist cannot get away with *pretending* he cares. He must genuinely be able to respect his patient if his efforts at cure are to be successful. It takes very little reflection to see that, stripped of its accidental historical opposition to orthodoxy, the concern of psychoanalysis for the individual has developed into the traditional mystic's concern for "that of God in every man" as Quakers would phrase it.

The orthodox analytic emphasis on the central importance of sex has also undergone changes. There are probably fewer and fewer analysts who act in their daily practice on the assumption that only the sexual image has genuine healing power, although many of them still continue to write up their cases in terms of Freudian sexual metaphysics. I know of one individual whose analysis significantly turned on images from James Joyce, another whose cure centered in a verse from the thirteenth chapter of I Corinthians ("For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known.") But again Freud's instinct seems to have been correct when he refused to yield to those who insisted that sexuality was not of central importance but a *mere* metaphor for something else. For him the sexual nature of man was far more than a mere metaphor in the ordinary sense of the term. It represented *power* —above all the power to heal. Modern psychoanalysts while they may reject the sexual image as necessary, all accept the idea that whatever imagery the patient uses, it must have power, the same kind of power for him that the sexual image had for Freud. It is here

that psychoanalysis, both orthodox and modern, reveals most clearly its mystical character. What the religious mystic has testified to throughout the ages and in all forms of religion is his direct emotional experience of something, above all a power, *beyond himself*. The "something" he has usually called God and has sought to describe his experience in terms of whatever religious imagery is readily available to him in terms of his time and culture. But always he protests at having to find words to describe his experience. Words, images always seem to distort it for him, though he must find some way of expressing the inexpressible. For Freud and others in contact with the Jewish mystical tradition, the sexual image succeeded in conveying the power of the inexpressible. For others the image may be different. But that does not mean that the image is trivial or unimportant, a mere intellectualization. No, it must carry the emotional impact of contact with a power beyond the self—a power called by some the life principle or libido, by others a positive growth force, by religious mystics, God. Every neurotic suffers from a feeling of inadequacy: something has happened to him which is beyond his control. He cannot cope with it. In the course of his analysis he may suffer a long time in confusion, despair and helplessness, but at some point if he is to get well, something begins to happen to him which he experiences emotionally as "outside self." He can do things now that he could not do before. He does not know exactly what has happened and may attribute his new found powers to the influence of the analyst or some new discovery about himself, but the central inescapable fact of his *experience* is that he did not do it himself—that some power outside himself moved in. To speak of a "power not ourselves that heals" is at least in mystical religious terms to speak of God. The fact that the power was described in sexual terms by early psychoanalysis appears more and more to have been an accident of its Jewish mystical origins.

Other modern developments in psychiatry point in the same direction. They have tended to separate out what was peculiar to the problems of Jewish mysticism in Freud's time from what is universally characteristic of religious mysticism as it attempts to respond to the human condition in all times and places. For example, there are psychiatrists now like Spiegel who have overcome the limitations of working with an individual quite apart from the effect of his "cure" on others. They do not see society or the family as so oppressive as those breaking away from Jewish or Christian orthodoxy did. They do not think that it is possible to consider the health of an individual apart from the health of those around him. They even argue that the family should be treated along with the individual. In all these developments the traditional religious concern for group as well as individual welfare has begun to creep back into psychiatric practice.

Or to consider just one more example, orthodox Freudians were pessimistic about human nature. They believed in a form of "infant damnation" and like the Puritans at times appeared to feel that the best that man could hope for in this "vale of tears" was stoic indifference. When Freudianism came to America, it tended to get more optimistic, to be influenced by the American pragmatic belief in the possibility of a much better world—so much so in fact that many European analysts have

been very much disturbed by the easy optimism of some American analysts. Cultural relativity has been particularly suspect because it seems to argue that people are neurotic simply because they are brought up incorrectly. After all, other cultures rear their children differently and in such a way as to avoid many of the problems that beset our children when they grow up. All that is needed is proper child care. Similarly what the therapist has to do is to "retrain" the patient who has been brought up incorrectly. Psychoanalysts originally took a much more serious view of the "existential" difficulties in which every man found himself and which no amount of proper child-rearing could wish away. It can be argued as Tillich has that in a certain sense they were more religious in this respect than their American colleagues, many of whom succumbed to the typical American notion that man can do anything for himself if he only has the proper knowledge. But the real point I want to make is that modern psychology appears to be moving away both from Freud's easy pessimism or the relativist's easy optimism about the nature of man. Rather it regards man as neither basically good nor basically evil, but as having great *potentialities* both for good and evil. Existential difficulties are neither minimized nor exaggerated. They are accepted as part of life in exactly the same sense that man's capacity to transcend them (*not* remove them) is accepted. This development too appears to be more characteristic of the general mystical point of view than of the peculiar Freudian one. Of the Quaker mystic at least it has always been characteristic that he has recognized the seriousness of man's existential limitations—his all too human failings—at the same time as he has struggled for and occasionally found the Divine spark in every man, even himself.

But perhaps I am overdoing it, overstraining myself to find analogies between mystical religion and psychoanalysis. So far psychoanalysis has been shown to have been religious both in its origins and further developments. But the skeptic may still ask, so what? After all just because a movement functions in some respects like a religion, does that mean that it is really religious?[1] By this kind of reasoning couldn't almost anything be made to appear religious? To answer such questions requires a definition of what religion "really" is. But there are many definitions of religion. Which is the best one? Unfortunately I am not a theologian and therefore not even in a position to know what the best alternatives are. So I will have to content myself with a general definition recognizing fully that in so doing I may simply be revealing my own religious background. In its most general sense religion has to do with the transcendental, with a power beyond man and this world which is usually called God. Religion commonly functions in three spheres of life—intellectual, social, and personal.

[1] Hiltner states explicitly that "psychoanalysis and religion are not of the same order" largely because psychoanalysis is not a "conscious" church openly believing in God. While he is certainly correct, he is in danger of defining away one of the most important religious movements of our time, at least among intellectuals. It was Freud himself, as Tillich points out, who sparked the revolt against consciousness in philosophy. What more fitting though ironic climax to Freud's career could there be than the creation of an *unconscious* religion, a "church" functioning like one in most respects except in the recognition that it is one?

It gives intellectual meaning to existence through theology which attempts to provide answers to such ultimate questions as why people are born, where they go when they die, how the world got started, etc. In the social sphere, religion has to do with ethics, with the moral principles governing the right conduct of men toward each other and with the sanctions (punishments or rewards in this life or hereafter) which follow when men do the right or wrong things. Finally in the personal sphere, religion or God has been invoked to explain unusual experiences which seem beyond the normal. In particular it has been associated with healing. All great religions have dealt with all three of these areas of life to a greater or lesser degree. For example, the New Testament deals extensively with intellectual matters, with the meaning of existence, as in the Gospel of John, with ethical questions as in the Sermon on the Mount and Paul's letters, and with the miraculous healing powers of Jesus.

Throughout its history Christianity has sometimes emphasized one or another aspect of religion. In the last hundred years for instance I think a case could be made for the fact that there has been a progressive shift in emphasis within Protestantism. A hundred years or more ago it was the theological aspect of religion that excited Christians the most. In fact they got so worked up over theological issues that Protestant Christianity split up into a number of different sects representing apparently irreconcilable theological doctrines. Today it is difficult for Christians of different denominations to work up much enthusiasm over theological disputes. The point of central interest has shifted. Around the turn of the twentieth century ethical questions assumed paramount importance. Christians became primarily interested in the social gospel—in proper working conditions, prohibition, international peace or, in more recent times, racial discrimination. Ethics became the royal road to the discovery of God as theology had been earlier. In fact I recall a common definition of God as being "a Power not ourselves that makes for righteousness." Christianity both supported and was supported by the hope of a better world here on earth in the near future. But two World Wars, a depression, the tyranny of Fascism and Communism, the relative failure of the United Nations, the invention of atomic techniques for destroying mankind have all tended to discourage somewhat the search for God in the social order, in man's relationship to man. If He is really making for righteousness, He appears to be pretty slow about it. As a result the ethical emphasis in Christianity is losing some of the enormous appeal it had once, although it is still strong among many church leaders brought up in an earlier day. Some Christian leaders like Tillich and Niebuhr have revived interest in basic theological questions—in new analyses of the meaning of existence in Christian terms. There is another alternative: to find God in the "healing power of the analytic." It is for this reason above all that I would classify psychoanalysis as a religious movement. To some extent it provides man with a theology, with a view of the nature of existence. Freud had quite a lot to say about the ultimate nature of things, although many contemporary analysts would regard them more as his personal philosophy than as anything essential to psychoanalysis as a

therapeutic technique. Psychoanalysis also has had something to say about ethics, about man's relationship to man, particularly in the hands of such neo-Freudians as Erich Fromm who has specifically tried to work out what the implications for ethics are of Freudian assumptions about the nature of man. For many people the appeal of neo-Freudian ethics lay precisely in the fact that it seemed to be based on solid scientific facts rather than on religious assumptions about the nature of man. However, what has often been stated as fact turns out on closer examination to be simply value assumptions more or less unconsciously carried over from the particular religious background of the author. It is more nearly the dominant view among modern psychoanalysts that their therapeutic technique is ethically "neutral" in the sense that it is valuable for a person whatever his ethical standards may be. In this sense it is nearer the mystical tradition in that it does not concern itself with particular ethical problems but rather with the basic attitudes that lie behind man's relationship to man, with the "changed heart."

But whatever its theological or ethical implications may be, psychoanalysis is above all a continuing testimony to a "power not ourselves that heals." As such it has particular though usually unconscious religious appeal for intellectuals offended by the "antique" theology of the Christian church and increasingly disillusioned about the ethical potentialities of Christianity. Viewed in this light, psychoanalysis as a secular religious movement, fulfilled an historic religious function which the church was not fulfilling, and probably was able to do it better because it was openly anti-religious.

IV

So much for my argument. Let us suppose for the moment that there is some truth in it, at least in its essentials. What does it mean so far as the Christian church is concerned? What challenge does it present? It should stimulate some new thinking on at least two major points—one, the conception of the minister's role and the other, church doctrine.

There is little doubt that Protestant ministers are less important in the community today than they have been at various times in the past. It is not that they are not busy, highly useful members of the community who are highly regarded. It is just that they are less important. The reason appears in socio-psychological terms to be that they have less of the charisma that goes with power. In the genuinely religious community of the past, the minister was God's representative who above all knew something about or even exerted some control over what was going to happen to a man after he died. He fulfilled at least to a limited extent the role of a gatekeeper—in this instance to the after-life. But as theology declined in importance and was replaced by ethics as the focus of interest, the after-life became less and less important. It was *this* life that counted and so far as this life was concerned the minister became just one of a number of people who had ideas about how it ought to be lived. At the same time the power he used to have as a gatekeeper over life and death shifted to a considerable extent to a new profession—that of the physician who controlled the knowledge and skill which could at least keep a person alive. In a generation when the next world was of primary importance,

the man who could keep you in this one (the doctor) was not so important but he became much more so as man's interest shifted to this life. But if our analysis has been correct, the doctor-psychiatrist should have even more of the charisma of power that formerly belonged to the minister. For he not only inherits some of the control over life and death of the physician (after all neurosis can lead to psychosomatic disorder and death), he is also closely connected with the one manifestation of God's power that many men appear most willing to accept today—*namely the power to heal* rather than to transform the social order or to give certainty about the meaning of life. The traditional healing functions of religion have never been much practiced by the Protestant ministry, although of course whole sects like Christian Science have developed around the attempt to exercise them. It is also true that there has been a growing interest in pastoral counseling in the Protestant church, though I doubt if much of it has been conceived at the level which I am discussing here. Instead it has been introduced as a social service like the many others the modern church provides (from sewing circles to basketball courts). Am I therefore suggesting that ministers should get training in the religious significance of therapy, rather than just in its techniques? Lest the answer appear too simply to be "yes," since any attempt to recapture lost charisma may seem like a good thing, let me push the question further. Are ministers willing to undergo the three to seven years required for a psychoanalysis? It is my firm conviction supported not only by the experience of psychoanalysts but by the whole tradition of religious mysticism, that only by such prolonged self-examination can a man begin to understand and work easily with the healing powers he must be prepared to represent. Mystics—Jesus himself in the wilderness—have spent years in preparation, years in which they have searched sensitively for the leadings of the Divine Spirit. Are Protestant ministers willing to "go and do likewise"? Are they for that matter willing to become mystics, to seek within themselves that which is behind and beyond the particular creeds and formulas of their church? Or would it be the better part of wisdom for the church to attempt to help psychiatrists understand a little better what they are doing in religious terms? Certainly few psychiatrists would now regard their mission in life as in any sense religious or would regard the healing power they deal with as in any sense a testimony to the power of God. Or would it be better to leave them alone, to let them go on representing religion unconsciously? Fortunately my task is only to raise such questions, not to answer them.

It has also been my contention that psychoanalysis has fulfilled a religious function for many intellectuals in a way which the Christian church has conspicuously failed to do. Why? The superficial answer already given is that psychoanalysis succeeded where religion failed because it was a secular scientific movement which could avoid the stigma of organized religion. But this only pushes the question further back. Why was there a stigma attached to organized religion? Here I must openly admit that my answer appears to be dictated by my own religious background, but to me it is a compelling one. The church lost out because it became insensitive to the revelations of God and stuck stubbornly to former revelations, ideas and images which

have lost much of their meaning for thinking people. To the mystic the church is a human institution, like a museum, full of artifacts which were infinitely meaningful and valuable to the people who made them. They may even be esthetically pleasing now, but still no longer fulfill their original function. Creeds, doctrines, rituals must be created anew in each generation and in each individual's heart. God reveals himself progressively, but the church as an institution is necessarily conservative tending to preserve earlier revelations long after they have outlived their usefulness. To the mystic then it is no shock at all to read Freud's analysis of the Christian communion service, to discover that eating the body of Christ manages to symbolize both love and hate for a father-figure. Nor is he in the least disturbed by psychoanalytic interpretations of religion as projections of family conflicts or infantile frustration. He believes that religious images are always attempts to express the inexpressible and it is only natural that man should draw on his most profound psychological experiences in order to clothe the inexpressible with the meaning it deserves. As Tillich puts it, "every being chooses the symbols for the Divine according to what he himself is. . . . If we use the father image in order to symbolize our ultimate concern, then the ultimate concern is not the father image."

Let me push the argument one step further. Whiting and Child have discovered that those cultures around the world which discipline young children severely for sexual activity also tend to explain disease in sexual terms. Jews and Puritans were strict about sexuality in children. They should therefore be more likely to invent and approve of the sexual theories of desire which characterize psychoanalysis. Would it have shocked Freud to discover that his theory of neurosis was very likely determined by his own upbringing? It very well might have because he thought of his libido theory as a scientific fact rather than as a projection of his own childhood experience. He would have been shocked for the very same reason that many Christians were shocked when he pointed out the childhood basis of many of their religious beliefs and institutions. For he believed in the reality—in the ultimate truth of his image just as they did in theirs. And in a sense he and they were both right. The sexual image was and is "true" and compelling for many people—in fact the *only* way in which the inexpressible can be meaningfully expressed for them. The same is true of the traditional images of the Christian church for many people.

The only mistake, according to the mystic, is to worship the image, to regard any revelation as final. Like the scientist he knows that what is true today will be untrue or at least very differently true tomorrow. The Protestant church on the whole has been opposed to iconography, to the worship of visual symbols of religious ideas but it has been less opposed to worship of the ideas themselves, of *verbal* attempts to represent ultimate reality. Could it give up some of its reverence for formulas and seek more and more sensitively for new ones that speak *for God* to the condition of our times? Can it institutionalize progressive revelation without weakening its very foundations? I am not enough of a Church historian—perhaps not even enough of a Christian—to know.

But the success of psychoanalysis as a lay religious movement squarely confronts the church with just such an

issue. Growing out of a religious mystical tradition, psychoanalysis has managed to find new ways of interpreting existence, of interpreting man's relationship to man, and above all of testifying to the healing powers of what would have been called God in any other generation. These new insights have been profoundly meaningful to many thinking people. Can the church learn a lesson from this development? Can it go and do likewise? Can it absorb enough of the mystical approach to religion to respond more sensitively and flexibly to the revelations of God in our time?

V

It would be unfair to conclude without recognizing that the Christian church has, of course, already reacted to the challenge of psychoanalysis. Though it is certainly presumptuous for me even to try to give an account of its response, which by now is quite extensive, I think one can easily distinguish the development of two main currents of thought, once the shock and anger at Freud's open attacks on religion were overcome. The first has been dominated by the liberal Christian's primary concern with ethics, with moral and social perfection. It has seemed to argue as follows, if I may oversimplify to the point of caricature, just to make the position clear: Psychoanalysis is obviously a "good thing" because it helps man overcome his neuroses and move toward perfection, both in terms of inner adjustment and outer relations to others. Freud's anti-religious sentiments are "unfortunate" but his basic assumptions, if properly stated, are not anti-religious at all, but in fact turn out to be very similar to liberal Christianity. Christianity also is a "good thing" because it helps people. So Christianity and psychoanalysis should get together and help one another bring about a better world. Easily recognizable in all this is the typically American optimistic emphasis on the possibility of progress and on the non-essential character of theoretical differences so long as they lead to the same practical consequences.

The second current of thought centers around Paul Tillich, who argues that psychoanalysis makes a far more fundamental contribution to Christianity than a mere therapeutic "bag of tricks" which is useful to the Protestant minister in his work. Tillich believes, correctly in my opinion, that psychoanalysis has helped man realize the "existential" predicament—the meaninglessness, the loneliness of existence with which man is confronted when he awakes from the state of "dreaming innocence" of childhood to realize his own finitude, his own limitations. Freud certainly belonged with many of his European philosophical contemporaries in the emphasis he put on the "existentialist question." He explained with obvious pleasure how man's pride had received three great shocks—first, from the Copernican discovery that the earth was not the center of the universe, second, from the Darwinian discovery that man was not especially created without antecedents, and third, from the psychoanalytic discovery that man was not even master in his own household but was controlled by forces beyond his knowledge. To Tillich, recognition of man's existential limitations is the root of Christianity because implicit in the notion of imperfection is *some* idea of perfection (essence) from which man has fallen away or is "estranged." Christianity represents the faith that

the estrangement can be healed, that some "solution" (i.e., Salvation) beyond essence and existence is possible. Obviously Freud did not go beyond the first step of stressing man's existential limitations, but in so doing he has contributed greatly to helping man see the *necessity* for a religious—even a Christian—solution to the problem of existence. Recognizable in Tillich is an emphasis both on the healing and "meaning-giving" functions of religion as opposed to the ethical function stressed in the other Christian reaction to psychoanalysis.

Neither of these currents of thought has understood psychoanalysis as a *religious* movement, although Tillich has come much closer to doing so than American liberal Protestantism. For Tillich has sensed that American optimism about the infinite plasticity of human nature tended to destroy an essential point in Freud's understanding of man. American psychoanalysis, like American liberal Christianity, tended to regard all man's troubles (sins or neuroses) as being due to ignorance—to improper upbringing. Both groups could then unite in supporting a Mental Health movement which would remove trouble in the world by instructing parents and teachers how to treat children and by providing better counselling services for those who needed help. Both groups could agree that Freud's insistence on dark innate forces in human nature, on the inevitability of emotional conflict in human life (witness the universality of the Oedipus complex), on the tragedy of existence, was not an essential part of psychoanalysis but simply a product of his personal pessimism. After all, nothing is inevitable: it all depends on how a person is brought up!

The odd thing about such a "cultural" reinterpretation of Freud is that it denies what is most religious (and probably most "healing") about psychoanalysis and not only for the reason that Tillich gives. Freud saw man's problems as arising far more from the conditions of existence than from improper upbringing, as Tillich correctly points out, but he also felt that the answer to man's problems lay in a very special kind of emotional experience of a sexual nature. Earlier I have argued that this experience which is felt as arising from beyond the self is really a testimony to a healing power which is called God by Christians and which was put in terms of sexual symbolism by Freud because he drew on the tradition of the *Zohar* which so described God and religious experiences. Cultural relativists and liberal Christians alike have joined in insisting that the specifically sexual nature of Freud's insight was a "mere" culturally determined metaphor, not recognizing that, as Tillich puts it, "the symbol participates in the reality that is symbolized," that the metaphor is and was a living testimony to the reality of the power behind it. So both liberal Christians and the cultural school of psychoanalysts fail to recognize two key religious elements in Freudian psychoanalysis—its insistence on the existential predicament, on the inevitability of anxiety *and* its testimony to the healing power of something which is beyond man. Tillich understands the first element, but not the second, perhaps because he is more of a rational theologian than an "experiencing" mystic.

He certainly understands religious mysticism and states, just as a psychoanalyst would, that the experience "cannot be forced" by the desire for self-

salvation. "It must be given." Almost any patient can testify to the truth of this statement so far as recovery in psychoanalysis is concerned. He feels that something has "happened" to him and that if he and the analyst have brought it about, they have done so only indirectly and were not able to force the issue. Renewal, rebirth, salvation, whatever it is called, is *directly experienced* but certainly cannot be produced by an act of will.

Tillich may have missed the religious significance of the mystical healing experience in psychoanalysis because mysticism tends to blur the severity of "the estrangement of ordinary existence" which is for him the starting point of Christian theology. It also tends to shade over into naturalistic mysticism (pantheism, etc.) which does not sufficiently recognize the enormous gap between the infinite and the finite, between essence and existence. But is it necessary either in terms of Christian theology or ordinary experience to understand the gap in *negative* terms, in terms of deprivation, loneliness, meaninglessness? The true mystic it seems to me experiences the gap in *positive* terms, in terms of affirmation, joy, wonder, belonging, supra-existential *meaningfulness*. Certainly these experiences have been reported very commonly by religious mystics and by patients recovering in psychoanalysis.

In other words, they experience the gap in terms of "accentuation of the positive" rather than in terms of "elimination of the negative" as Tillich and the existentialists do. Is this an important difference? I think it is, but here I am really venturing into theology where others are much better equipped to speak than I am. All I wish really to emphasize is that psychoanalysis is more profoundly religious in its implications certainly than liberal Christians have realized when they have tried to explain away as due to culture its religious essentials—namely Freud's existentialism and his insistence on the healing power of a primarily sexual experience. It is even more religious than Tillich has realized because he failed to appreciate the testimony it gives to a direct, mystical experience of a "Power beyond ourselves that heals."

One final comment. Christianity was itself initially a response of mystical, individualistic elements within Judaism to the Pharisaic orthodoxy of the times. If Goodenough's evidence is to be believed, it was spread all over the Mediterranean world by Hellenized Jews; by Jews like Paul who were in contact with Greek mysticism and rationality. Are we witnessing a similar development today? Has the Christian church become so petrified, so insensitive to the needs of our times, that a new religious movement has again arisen out of Judaism, opposed to orthodoxy and spread by secularized Jews? Certainly psychoanalysis has all of these characteristics. It is essentially individualistic, mystical, and opposed to religious orthodoxy. It originated in Judaism and it has been spread by Jews who had lost their faith by contact once again with the spirit of Greek rationalism as represented in modern science. Would it not be the supreme irony of history if God had again chosen His People to produce a new religious revolt against orthodoxy, only this time of Christian making? It is an interesting question but time and the response of the Christian church alone can give the answer.

THE MARKS OF EFFECTIVE PREACHING

DONALD MACLEOD

IT IS becoming rather commonplace and trite to say that we are witnessing a religious heyday in America. Indeed most of us have ceased to wonder at rising statistics and constantly expanding plans and programs. Any set of comparative tables shows distinctive gains in church membership, safe financial balances, and more than casual interest in what religious leaders are saying and thinking. Consequently there has grown up a disposition among church folk to greet these indices with a smile of satisfaction and to take them in their stride.

There is, however, one curious aspect of all this, and indeed in many ways a disturbing one: that this expansion has not been due in a clearly definable sense to preaching, except in some isolated cases. The burgeoning interest in religion in contemporary American suburbia is traced sometimes more easily to "me-too-ism" and "the socially acceptable thing to do" than to the drawing power of the preacher's Sunday morning sermon. There seems to be "something in the wind," whether it be community pressure or the desire for social recognition, that wields a stronger influence than the exactness of the preacher's exegesis or the orthodoxy of the doctrines he presents.

Certainly no preacher among us can remain happy or at ease in the face of this situation, especially when he considers the implications that lie beneath the surface. Moreover, it leads him to ask questions which can bring uncomfortable answers. He cannot, for example, avoid the query, How goes it with preaching? And for the answer he need not go any further than to review certain facts that are written large across the face of every parish. People are attending worship in very sizeable numbers, yet religious illiteracy is widespread and is increasing at an alarming rate. Less than a fraction of those who sing with apparent abandon on Sunday morning, "O use me, Lord. . . . Just as Thou wilt, and when, and where," ever realize they have thereby committed themselves to live by Christian precepts during the week. Indeed more than one preacher has felt a chill of futility when a parishioner remarked at the door, "Yes, what you say is true, but who can live up to it?"

All this drives the preacher back to his study to search his own soul and to grapple with further questions: Why isn't preaching making the impact it ought on this twentieth century society? Why isn't preaching moulding and giving some meaningful direction to this revival of interest in the church and religion? Is the efficacy of contemporary preaching of so little consequence that most of us agree with John A. Mackay, when he said, "The forces that are moulding the opinions of youth in America today are not the churches, nor the universities, nor the schools, but secular powers that portend no good"? These questions indicate that the preacher is up against the biggest problem ever, not of empty pews, but of sanctuaries full of people whose day to day attitudes and moods are shaped by forces which seem to be stronger than preaching and which preaching does not touch.

Edwin C. Dargan, in the *Introduction to A History of Preaching*, writes, "Preaching has profoundly and for the most part wholesomely influenced the morals and customs of mankind." Then in a review of the preaching of the centuries he presented a thousand pages of evidence to strengthen his thesis. Is the present day, then, to be an exception? Or, may it not be more appropriate to ask, In what way has contemporary preaching been ineffective? In the confrontation of these great congregations with the voice from the pulpit, has the latter been at fault or unequal to its opportunity? Now it is not easy either to praise or blame within the limited perspective of the present, yet there are certain answers we can give and observations which justifiably we can make.

First of all, there is a sense in which much contemporary preaching has been ineffective simply because of an effort on the part of the preacher always to be popular. By "popular" we do not mean merely the "catchy topic" of a sermon or the presence of the "glamor boy" in the pulpit, but rather a type of preaching that says what people want to hear, that hesitates to uncover basic human needs and to prescribe how to treat them. What do people want generally to hear? Almost invariably they clamor to be given some neat and succinct formula, some simple technique, that can always be counted upon to produce an answer to what they consider to be their best desires. Among these is the desire for authority, but an authority of a special type. It is not an authority with a demand, but one in which they can rest comfortably. There is also the desire to be in with the crowd, not to be its higher conscience, but to have its shelter. As for salvation—well, it must be by a quick decision with a touch of glamor here and there, with guilt disposed of almost by fiat, and certainly without lonely hours in which the soul, shaken by tears, stands stripped of all twentieth century advantages and comforts. Preaching that refuses to disturb this type of mind and its fictitious wants will undoubtedly be popular, but at the same time exceedingly ineffective.

Again, there is a sense in which much contemporary preaching has been ineffective because it has been devoid of emotion. Now there is an obvious difference between preaching with emotion and emotional preaching. Sheer emotionalism that is an end in itself has done much to discredit preaching, especially in the eyes of intelligent people. But equally ineffective has been preaching that has lacked emotion entirely. Recently someone asked the Moderator of the United Church of Canada what he thought of the preaching he heard across the country and he replied that much of it was competent but "not very inspiring." And W. B. J. Martin in his recent book, entitled *The Diary of Peter Parson*, writes, "The sermon in the typical Protestant Church is an argument to be followed, whereas it ought to be an event to be experienced." The affirmation of great Christian certainties from the lips of men who have lived by them, who therefore endorse them with flaming conviction, would counteract any tendencies in contemporary preaching to fall short of its full effectiveness.

Further, it may be said that whenever preaching is divorced from the total context of worship its nature and impact are weakened. Now worship, to put it simply, is the church's response to what God has done for us in Jesus Christ. It is man's overture of thanks

and faith and obedience to the proclamation of the mighty act of God. As in Isaiah's moving experience in the Temple, the vision came first and then by means of its authentic note the prophet was moved to respond with his whole being. By the same token, if preaching that is within the context of worship is not of a quality similar to that blazing unveiling in the Temple, the response to it may not seem worth making. This indicates therefore that preaching takes on its highest significance only within the framework of a genuine act of worship.

But it is just here that much preaching has run into ineffectiveness. Divorced from the constraint and demand of the context of true worship, the role of the preacher and the calibre of his preaching have deteriorated in meaning and quality. With the risk of being dubbed as old-fashioned, one cannot help expressing apprehension over the new concept of the preacher as a sort of "pastor-director" of the congregation or as a sanctified manager of the organization. In this capacity it is so easy for the warrant and thrust of his preaching to become blunted; he may not appear to be saying to his own soul what he says to the souls of others; he seems to lack that deep and fearful sense of responsibility for what he addresses to men. Somehow we miss here the "ambassador for Christ" who comes out from another level of life with good news for those whose daily routine is a losing battle with secular powers that are too much for them.

Here then are several reasons why much contemporary preaching has been ineffective: the effort to be popular, not entirely in the wrong way but for the wrong reasons; the absence of that emotion that is kindled by the tremendous facts of our message; and the separation of preaching from the context of true worship. There are doubtless other reasons, but these are sufficient to indicate where we are.

What can be done then to make preaching more purposeful? Or, to put it another way: What are the marks of effective preaching?

In our search for answers it is natural to go to the Bible. It must be made clear, however, that we do not go there for homiletical theory, because (1) few sermons recorded in Holy Scripture can be regarded as being whole accounts, but more nearly as excerpts; and (2) whatever homiletical patterns were useful and effective in those days could hardly be employed in ours. What we look for are characteristics and principles which were not only sufficient to cause these original messages to be written down, but to achieve among the hearers the phenomenal results they did.

I

The first necessity for effective preaching is the element of proclamation. James S. Stewart was right in selecting for the title of his book on preaching, *The Heralds of God*. There are other things the preacher is, but first and last he must be a herald; he has good news to declare concerning something accomplished, something done by God in the realm of spiritual conflict which has had tremendous consequences for every man's life in every age. Moreover, in this capacity the preacher is playing his highest role because his is a timely proclamation to an anxious humanity which cries, "Is there any word from the Lord?" And what is more, this proclamation has its own peculiar character; it speaks of a thing

done, a victory won, but within it is a *decisiveness* that alters forever the character and destiny of all who hear and accept it. When the famous American contralto, Marian Anderson, made her recent goodwill tour throughout the Orient, she was discussing with a group of children in Bangkok the emancipation of her own race by Abraham Lincoln, and in order to make clear to them what a proclamation meant she described it as a paper which says, "Now, we'll do things differently." The New Testament proclamation is "Because I live, ye shall live also." The fact is there: "Because I live." "Ye shall live also" means that from now on, everything will be different.

Now the handling of this proclamation can make the difference between effective and ineffective preaching. Some simply shout it without any concrete embodiment of its moral and spiritual implications in their own life and character. They are not convincing examples themselves of Christian truth alive. Speaking of his own early preaching, Emil Brunner remarked, "I was like a sandwich man carrying boards advertizing a square meal while I myself was starving." Others take some human need and diagnose it thoroughly, and then go to the Bible to find some specific religious truth that seems to be the solution to the problem. But the unfortunate result of this procedure is that they never present a WHOLE gospel because the many and complex needs of men dictate and control the range and thrust of their preaching.

How very different in their methods were the preachers of the early church! Their proclamation was "Jesus and the Resurrection." And their character was an intimate reflection of the essence of this proclamation. This is why they moved the world and set into motion forces that have moulded the temper of generations. Therefore the truly effective preacher today must know basically the substance of his proclamation and must be himself a living endorsement of its truth. In this way he needs never to be concerned about its relevance. Irrelevant preaching is the fault of those who do not know what the Gospel really is or how actually to live it. The man whose message is merely a watered-down brand of moral ethic to which he gives assent has nothing to say, nothing to declare, to this generation. Effective preaching begins with the man who claims that God's "word was in mine heart as a burning fire" (Jer. 20:9), and who cannot be restrained from preaching its redemptive efficacy for every man, regardless of his peculiar need.

II

The second necessity for effective preaching is the element of interpretation. The preacher must proclaim the message, but an interpretation of it is essential also. Now generally interpretation means presenting the unknown in terms of the known, the unseen in the garment of the seen, or the abstract by means of the concrete. In preaching, however, this operation can have its perils, and among them is the danger lest the preacher distort the proclamation and preach himself and not Christ. To prevent any such happening he must not overlook the fact that in preaching there is a further side to interpretation: it is not complete until the HEARER examines his life in the light of the Bible's terms, and thus be forced to a decision about himself. It is a matter of seeing life against what Sidney Berry called "the great objective backdrop." Against

the backdrop of the proclamation, the preacher must lead his hearers to ask: What is my life and all my moods and hopes and desires in the face of this? Take, for example, Jesus' parables. They are not just simple stories intended to illustrate how God might act in a given life-situation. As such they would be a weak and faulty method and vehicle of interpretation, as any similar sermon might be. In every New Testament setting that gave rise to a parable, over and above everything was the proclamation that the Kingdom was present, and then the parable became the means of interpreting the hearers to themselves. In each of these situations men were confronted by God and by themselves, and in this great experience they decided for or against embracing the new life of the Kingdom.

This further aspect of interpretation must be brought into contemporary preaching in order that its ends may be realized. Far too many preachers have become merely illustration addicts and therefore (to quote George Johnstone Jeffrey) "their method of sermon preparation seems to be the search for three anecdotes, setting them down like three islands in a homiletical sea, the rest of the sermon consisting in swimming breathlessly from one to the other in the lively hope of coming safely to land." Now illustrations are necessary in preaching to a generation that thinks in pictures, but they must be employed within a proper understanding of pulpit interpretation. They must not be moralistic stories that point up a technique by which to get through another day. Illustrations should be only a means to assist the hearers to see their common identification with the situation to which the Gospel is proclaimed. Illustrations are part of the machinery of that interpretative process that is completed only when the hearer sees the blazing truth of God's proclamation and his own deep need of salvation.

III

The third necessity for effective preaching is to have the prophetic accent. For modern folk who are caught up in the stern business of daily living, preaching that is not prophetic does not claim their interest or response, nor can it elicit the dedication of their will. The prophetic gives to preaching that peculiar bent that is needed when people throw up their hands and remark, "He's got nothing to say to me." It puts into preaching the very thing that people need from preaching. After reading the morning newspaper with its parade of all the ugly sins and tensions of mankind, a man said, "When I go to church on Sunday I hope my minister will tell me whose world it is—God's or the devil's."

Now what is meant by prophetic preaching? Its two main ingredients are the first two necessities we mentioned: proclamation and interpretation. The prophetic preacher sees God and he sees man. From God he catches the authentic note "Thus saith the Lord"; and with his knowledge of the deeper levels of human conscience he says to men, "Thou art the man." To use a phrase from Otto Baab, the preacher proclaims "a commanding truth to lift men up to God" and "to reveal them to themselves." After all, the aim of the prophetic preacher is to change the world, not God. His message therefore will have a cutting edge which will expose and score evil and warn against its inevitable consequences. He will not be daunted by the

overwhelming odds of moral indifference among everyday people, but will preach with such a sense of urgency that men and women will be moved to search their own inner being and to take positive action towards personal and social betterment. To quote Dr. Baab again, "The prophet's task is so to preach as to keep himself and his people in constant tension with the world and to help them maintain a constant maladjustment to the evil that besets it." He will have vitality also which is not merely a matter of churning himself up physically or emotionally, but which comes from a keen awareness of the indispensability of the Christian Gospel for life and from the conviction that it provides the only solution to the sense of "nothingness" and "way-outlessness" of this hour. And with this sense of what is vital there is the conviction that this Gospel is final, that it saves men from their helpless moral condition to a life which eclipses the best the world can afford.

CHALLENGE TO THE CHURCH

Special Lecture Series

October 15, 1958 "Religious Overtones in Psychoanalysis"
Lecturer: Dr. David C. McClelland
Professor of Psychology, Harvard University

November 25, 1958 "Science and the World Today"
Lecturer: Dr. J. Robert Oppenheimer
Director, Institute for Advanced Study

January 20, 1959 "Man as the Contemporary Theater Sees Him"
Lecturer: Professor E. Martin Browne
Director of the Program of Religious Drama, Union Theological Seminary, New York

January 27, 1959 "Certain World Problems in the Christian Perspective"
Lecturer: Dr. George F. Kennan
Professor in the School of Historical Studies, Institute for Advanced Study

March 3, 1959 "New Directions in Contemporary Theology"
Lecturer: Dr. Albert C. Outler
Professor of Theology, Perkins School of Theology, Southern Methodist University

March 18, 1959 "The Bible in American Fiction"
Lecturer: Dr. Carlos H. Baker
Woodrow Wilson Professor of Literature, Princeton University

BIBLE CRIES

George S. Hendry

When we survey the rich panorama of human life which the Bible unrolls before us, and when we listen to the sounds that rise to our ears from that teeming world, we may, if we listen attentively, hear a sound which, though it is quite persistent, often passes unnoticed. The principal sound we hear as we listen to the Bible is, of course, the sound of words—the words of prophets and psalmists, the words of apostles and evangelists, words of wisdom, words of prayer. And since those words in various forms answer to the word of God, we call the Bible which contains them the Word of God. And that's what we go to the Bible for—to listen to that Word—the Word that is spoken to us in and through all these words, and we go to all the trouble of learning the languages in which they are written, so that we may listen to them and hear them as accurately as possible and without distortion.

Now I needn't take time here to try to state how much it means to us to have these words and to lay them upon our hearts; for they are the word of life. But what we may not have noticed, as we listen to the Bible, is that beside the sound of words, behind it, beneath it, above it, like a kind of muted accompaniment, we may hear another sound—the sound of crying.

The world of the Bible, the world to which the Bible admits us, is not only a world of words. It is also a world of crying. When this first struck me, as I must confess it did only quite recently, I turned up the Concordance and I was immediately impressed to find that crying occupies five columns. (That is in Young's Analytical Concordance.) I noted also that the English word "crying" is used to render quite a variety of words in the original languages, especially in the Hebrew, as if to indicate that this was not only a world of crying, but a world of crying in several different keys. In some cases, to be sure, it's words that are cried, so that "crying" there is only a form of speaking. But what interested me specially was the crying that is wordless and inarticulate, or just bordering on the articulate. And I thought that it might be appropriate to this occasion if I were to call your attention for a few moments to some of these cries that rise to our ears from the world of the Bible. We devote our energies—most of our energies—to the study of Bible words. Let me, tonight, invite you to meditate on some Bible cries.

I

The first one is the original human cry. I might call it the cry of existence. Actually we hear only an echo of this in canonical scripture, so far as I can recall, from the lips of Moses. But for a direct recording we switch to the Apocrypha. In the Book of Wisdom, chapter 7, "I, myself, also am a mortal man like all the rest, and in my mother's womb was fashioned to be flesh, and when I was born I drew in the common air, and fell upon the kindred earth, and the first voice which I uttered was crying, like all the rest." Now this is how we all register our entrance on the stage. When we leave the security of the womb, and our lungs draw in the chill air of this alien world, we cry. And what are we crying about? A contemporary philosopher has spoken of our being "flung into existence." It is not just that we're flung into existence without being consulted—surely a gross affront to our freedom, if there

ever was one—but that our existence, when we have it, has a quality of "flungness," if we may so render his term. We're given freedom, and we are flung into what the same writer calls facticity. We are given a wide range of possibility, and we're flung into a situation by which it is circumscribed and narrowed.

Now the great endeavor of mankind has been to assert his freedom over the factual situation and to try to bring it under control by means of the omnicompetent instrument of the word, reason, the logos. The Greeks were the great leaders here, but we have a hint of the same thing in the Biblical narrative of creation where man begins to assert his dominion over the lower creation by giving names to all the creatures of the field. "With names and numbers man brings the world under control," as Spengler put it. But this instrument is only half effective at best, because if the logos enables man to master existence in any degree, it's very different with the problem of coexistence, and this is the crux of the problem, as we know full well today. And you will note, that when the Bible passes to this problem, we hear another sound, the sound of a cry: "The voice of thy brother's blood crieth to me from the ground." Now, can this cry be turned into logos by making philosophers kings? This is the question that runs right through human history, and this is the question that is with us still today. Can the sterile logomachies at Prague and Geneva still the cry, the mechanized cry of shells in the Formosa Strait, or the cry of atomic blasts in the deserts of Nevada and Siberia?

II

The second cry to which the Bible gives a large place is the cry of distress, the cry that is wrung from the lips of those who are on the losing side in the struggle for existence. For if all men are created equal, and have an equal right to life, liberty and the pursuit of happiness, they fare very unequally when they begin to claim their rights and pursue their happiness. Life is a race in which some win and some lose. All mankind is divided into two halves, the winners and the losers, and the one half doesn't know how the other half lives. The Bible doesn't attempt to explain this anomaly, if such it be, but it does display an extraordinary sensitivity to the cry that rises from the losing side, the cry of the poor and the needy, the cry of the afflicted and distressed, the cry of the defeated and the persecuted. This cry sounds all through the Bible, specially the Old Testament, like a ground bass. It is always there in the background and we're never allowed to forget it. Whenever the people of Israel were inclined to forget it, their prophets reminded them of it, and their psalmists sounded it. This cry is of extraordinary importance, according to the testimony of the Old Testament, because although it may be unheard by men, it is never unheard by God. Prophets and psalmists insistently proclaim that God hears the cry of distress that rises from the poor and the afflicted and the downtrodden, because they never forget that it was in response to such a cry that God's redemptive dealings with his people were set in motion. For when their lives were made bitter with hard bondage, "the children of Israel sighed by reason of the bondage and they cried, and their cry came up unto God by reason of the bondage, and the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know

their sorrows." As the faith of Israel had its roots in this, so the piety of Israel finds its authentic expression in the repetition of this experience; "This poor man cried and the Lord heard him and delivered him out of all his troubles."

The Bible is emphatic that God hears the cry of distress. But do we hear it? Now I know how much is to be said on the positive side. No one can disparage what we do as a people, as churches, and in our personal capacities. When it is all added up, it could be well said, to adapt the famous words of Winston Churchill, that never in the history of mankind has so much been given to so many by so few. Indeed, I heard a TV comedian remark somewhat ruefully the other night that if we found life on other planets, when space travel gets going, the first thing you'd know we'd be sending them aid. All which would seem to indicate that the answer is yes. We not only hear the cry of distress, we answer it.

But there's one thing I wonder. And that is, do we understand it? Do we really understand it? How *can* we understand it? Take just its elemental form, the cry of hunger. It is reported that half the people in the world go to bed hungry every night—that is, when they have a bed to go to. Now, how can we understand that in this land, so richly blessed with the abundance of God (and the benefits of capitalist free enterprise), we with our thick, juicy steaks, and ribs of beef, rare, medium, or well done, our apple pies, our chocolate cakes, and sundaes, and coffee, and ice cream? Do you know that it's possible for the average American to go right through life without ever knowing what it means to be really hungry? And perhaps this is why, with all our good will and generosity, we find it so unaccountably hard to get through to the other half of the world, that lives on the other side of the Iron Curtain. Though we try so hard to speak to them with the Voice of America, and pour in our gifts, we're sorely puzzled why we seem unable to communicate. Perhaps the reason lies here—that they're people who know what it is to cry, and we're not, and we just can't find their wave length. You remember that when Moses *spoke* to the children of Israel "they hearkened not unto Moses for anguish of spirit and for cruel bondage." Though words seem so close to cries, they can be worlds apart.

III

This brings me to the third cry we hear in the Bible, and this is the strangest of them all. As the men of the Bible cried they became aware that their crying was not unaccompanied. The people of Israel first sensed this accompanying cry, and as it accompanied them all through their history they were lead to recognize in it the profoundest mystery of God:" In all their afflictions He was afflicted." The mystery of the divine participation in the crying of his people received its prophetic expression in the figure of the servant, who bears our griefs and carries our sorrows, and who enters so deeply into our crying that his own is silenced: "He was oppressed and He was afflicted, yet He opened not His mouth." And then the climax of the mystery is reached when the answer to all the crying of humanity is given, not in words—even though the word was in the beginning and the word was with God and the word was God—but the answer was given when the word became participant in our flesh, and in our crying: "In the days

of his flesh he offered up prayers and supplications with strong crying and tears," and he brought it to fulfillment with the most dreadful cry ever to issue from human lips, "My God, my God, why hast thou forsaken me?"

The cry of dereliction has been something of a problem to the understanding of faith. Can this cry be the answer to our cry? It sounds rather like the ultimate cry to which there is no answer. Should we try to explain it? Or should we rather listen to it? And should we perhaps also listen more than we do to those voices today which tell us that this is how it is, that the last word is a cry, a cry of despair, nothingness, absurdity, no exit. Perhaps we should listen to those voices more. Perhaps we should let them remind us that at the center of our faith there stands a cross, and from this cross there sounds a cry. And if some of these voices are not too friendly to us, maybe it is because they think that we are too inclined to forget that and too quick to turn over the record.

IV

The record has another side, of course. But turning it can never be a matter of course. We must listen to the first side. We must hear it right through to the end, and then we must wait. We must wait three days, says the Bible. We must wait fifty days. And then we hear another cry. For the cry of dereliction is not the last cry. But just because it is uttered, because it gathers into itself all the cries that have been wrung from human lips and carries them into the silence—as we wait, the silence is broken by another cry. It is a faint, feeble cry. It is just an infant cry, like the first one we listened to; but it is unlike it, because it is the cry of new life:—"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." It is no longer the cry of an infant flung into a world of fear and anxiety and dread,

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

It is the cry of the child, new born into the father's house and crying out in the gladness of recognition. But it is a secret, inward birth, a birth that is at the same time struggling to come forth and be made manifest. And so this crying, as Paul heard it, is at the same time a groaning, a sighing, and as Paul listened to it "with his delicate apostolic ear," as Luther puts it, he heard, like a deep accompaniment, a sound of sighing or groaning, that arose from the whole created world, as if it were participating in this cry. And then ascending higher he heard this whole cosmic symphony of groaning borne upwards into the very presence of God, and there presented "with groanings that cannot be uttered." And then after this flight, Paul returns to the earth with the startling affirmation, We know that all will be well. There is hope. There is hope for man. There is hope for the world. There is hope for the whole creation. It makes the imagination reel.

And so we're carried along, still reeling, to the last page of the Bible, to the final end of crying, with the appearance of a new heaven and a new earth before the face of Him who sits upon the throne and says, "Behold, I make all things new . . . and there shall be no more death, neither sorrow nor crying, for the former things are passed away."

PRINCETONIANA*

President-Elect

First and foremost among recent happenings on the campus is the election of a successor to Dr. Mackay. At the Fall Meeting of the Board of Trustees on October 18, a committee of the Board charged with the selection of a new president recommended through its Chairman, Dr. Eugene Carson Blake, that Dr. James Iley McCord be appointed. The recommendation was unanimously approved and Dean McCord was elected Fourth President of Princeton Theological Seminary.

The President-elect will take office on September 1, 1959. Before the election of Dr. Francis Landey Patton in 1902, the senior member of the Faculty acted as the chief administrative officer.

Dr. McCord will be thirty-nine years of age when he takes over his new responsibilities. He has had a distinguished record as student and teacher, as administrator and churchman.

Alumni and friends of the Seminary will be interested in the following account of Dr. McCord's career which was issued by the Office of Information of The United Presbyterian Church in the U.S.A. immediately after his election and received attention in the National Press:

"Dr. McCord was born in Rusk, Texas, on November 24, 1919, the son of Mr. and Mrs. Marshall E. McCord. He was educated at Austin College, where he was awarded the Stephen F. Austin Fellowship in History. After training at Union Theological Seminary, Richmond, Virginia and Austin Presbyterian Theological Seminary, he was awarded the degree of Bachelor of Divinity. As a graduate student in the University of Texas, he was twice awarded the Charles Old Wright Fellowship in Philosophy and later was awarded the Henry B. Rogers Fellowship in Philosophy at Harvard University. Dr. McCord also attended New College, University of Edinburgh, Scotland. He was awarded degrees by Austin College, the University of Geneva, and Knox College, Toronto, Canada.

"Since 1944, Dr. McCord has served as Dean and Professor of Systematic Theology in the Austin Theological Seminary, Austin, Texas. During these years, he has been active in the World Alliance of Reformed Churches, the National Council of Churches, and World Council of Churches. In 1957, he served as Chairman of one of the sections of the Faith and Order Conference of the National Council of Churches in Oberlin, Ohio. He has been active in the affairs of the Presbyterian Church of the United States and has served on many of its most important committees. Dr. McCord has lectured in more than ten theological seminaries and has been a contributor to the leading theological periodicals and publications in America. His lectures on 'The New Humanity, Study in the Epistle to the Hebrews,' originally delivered in Portuguese have been published in that language as well as in English.

"Dr. McCord is married to the former Hazel Thompson of Sherman, Texas. They have three children; a son now

*Materials for these columns were prepared by Elmer G. Homrighausen, David Hugh Jones, Hugh T. Kerr, Joseph MacCarroll, Robert E. Sanders, J. Christy Wilson, and D. Campbell Wyckoff.

studying in Phillips Exeter Academy, and two daughters studying in the University Junior High School in Austin, Texas."

On February 2-6 Dr. McCord will be the first Warfield Lecturer in the Seminary, and will give six lectures on the subject "The Grace of God in Christian Theology."

Seminary Opening

One hundred and ninety new students entered the Seminary for the first term in September 1958. Of this number 19 are women. The Junior Class numbers 123 while there are 127 in the Middler Class and 97 Seniors. In the three classes, 23 are candidates for the M.R.E. degree. 23 foreign countries are represented by 45 students. Of these 6 are designated Ecumenical Fellows who have been recommended by the Ecumenical Fellowship Exchange, Church World Service, National Council of Churches of Christ in the U.S.A. The Seminary welcomes six such fellows annually. This year they are Claude E. Labrunie, Brazil; Marc Schaefer, France; W. Bonar Sidjabat, Indonesia; Andries J. G. Dreyer, South Africa; Rene Peter-Contesse, Switzerland; David G. Bowen, Wales.

Faculty

At the Fall Faculty Conference held on September 25 and 26 in the Board Room of the Speer Library, three topics were discussed under the leadership of six professors.

On Thursday afternoon, Drs. Loetscher and Blizzard spoke on "The Relationship between the Understanding and Expression of the Christian Faith in the Life of a Theological Seminary." At the evening session on Thursday the topic was "The Nature of Effective Teaching." Drs. Piper and Dowey led this discussion. The Conference was concluded on Friday morning with consideration of "Our Common Concerns." Drs. Hope and Wyckoff spoke to this subject.

The Board of Trustees met with the Faculty Committees on Curriculum and Graduate Studies on October 13. The discussion centered around the subject "The Christian Ministry Today." Dr. Blizzard made the presentation on the basis of extensive studies he has made in the field.

During the past summer, Dr. Wyckoff participated in the Workshop on the Christian Education of Adults, sponsored jointly by the National Council of Churches and the University of Pittsburgh. He was the Seminary representative of The United Presbyterian Church in the U.S.A. From June 30 to July 18 he was a member of the Faculty at the Institute of Religious Education in Syracuse University. From August 15-23 he participated in the leadership of the Consultation and Conference on Audio-Visual Christian Education, sponsored by the National Council of Churches in Pennsylvania State University.

Orientation Program

The orientation program of the 1958-59 academic year was planned and directed by a student committee composed of the officers of the Middler class, Bernard Weiss, William Kirkman, William Causey, Virginia Hanley, and Athletic Director Clarence Brixey. Taking an active part in the program and presiding at its public sessions was Donald Steelberg, President of the Student Council. Members of the Council also assisted in various ways.

The purpose of the program was to provide an atmosphere for the academic, social, and spiritual orientation of incoming students. The academic area of Seminary life was presented in a series of three addresses by Dean Homrighausen and Drs. Blizzard and Dowey. The spiritual aspect not only was emphasized in the chapel meditations given by Drs. Clarke, Kuist, and Cailliet, but was actually demonstrated in the corporate worship of the Sacrament of the Lord's Supper administered on Sunday evening. Dr. Mackay's opening address "Theological Triennium: For What?" brought the orientation program to completion.

Several of the events of previous programs of orientation were either shortened or eliminated to allow for more leisure time and general mixing. Special attention was given to international students and a meeting was held for them early in the program at which they were greeted by Dr. Mackay. Informal and personal contact between new students and the faculty was made possible by a tour of the Princeton community conducted by faculty members and at "snack and chat" sessions in the dormitories.

The Day of Prayer

This year's program for the Day of Prayer on November 12 was somewhat changed from that of previous years. A twelve page printed guide for the day was provided with information and suggestions for the day. The Religious Activities Committee felt that the day should be what its name implies and not merely a period of discussion or study about prayer.

The day began with a brief devotional service of hymns, scripture, and prayers led by Dr. Barrois in the Campus Center Lounge. The regular chapel service was lengthened to include an address by Dr. Mackay entitled "God and My Soul." Following this service, an hour was set aside for individual or spontaneous group prayer. As an aid for this period, six pages of the printed booklet contained quotations from the great devotional classics and suggestions for guidance in prayers of adoration, confession, thanksgiving, supplication, and intercession. At 11:15 a.m. a service of intercessory prayer was conducted in Miller Chapel by Mr. Sanders. At this time six students representing North America, South America, the Middle East, Asia, Africa, and Europe spoke briefly on some of the specific concerns facing the church in each of these areas.

Opportunity was provided for the three classes to meet briefly from 1:30 until 2:00 for prayers led by the class officers. The only other scheduled activity in the afternoon was a service of preparation for Holy Communion at 4:00 p.m. led by Mr. Bodamer and Mr. Massa.

The Day of Prayer was completed with the celebration of the Sacrament of the Lord's Supper at 7:45 p.m. The communion meditation was delivered by Dr. Hendry. He was assisted in the service by Dr. Martin. Acting as elders were missionaries and pastors from the younger churches who are living in Payne Hall this year.

School of Christian Life and Leadership

The annual sessions of the Princeton School of Christian Life and Leadership were held at the Seminary, Thursday evenings, October 16 through November 13. The school is sponsored by the Seminary, the people of the Prince-

ton area, and by the Council of Churches of Greater Trenton. It serves a very wide territory and a number of denominations. The enrollment this fall exceeded 300.

Courses were offered on "How to Read and Study the Bible," "The Bible Speaks to the Problems of Our Day," "The Poetry and Wisdom Literature of the Bible," "How to Teach Kindergarten Children," "How to Teach Juniors," "The Dynamics of Christian Personality," "Working with Adults," and "Protestantism and Catholicism." There was also a two-hour Workshop for Leaders and Advisers of Youth.

Seminary faculty members serving on the staff were: Dr. Fritsch, Miss Prichard, Dr. Jurji. Dr. Wyckoff, and Mr. Duba. Two alumni of the Seminary were also on the staff of the school, Dr. Carlton C. Allen, pastor of the Presbyterian Church of Bound Brook, and the Reverend Frank N. Watson, pastor of the Neshaminy-Warwick Presbyterian Church, Hartsville, Pennsylvania.

Intern Program

Fourteen students of Princeton Theological Seminary are on a year or more of internship in Christian work and experience in churches, educational institutions, and Christian service at home and abroad.

Six of these interns are in service overseas. John Boice is in student work in Switzerland. Stanley Douglas Brian is with the Community School of our Presbyterian Mission in Teheran, Iran. Arthur Kinsler is with the American Presbyterian Mission in Seoul, Korea. Richard Ritzmann is teaching at the Abadan Institute of Technology in Iran and assisting with the church there. Frank Van Aalst and Paul Younger are at Banares Hindu University working with students.

There are eight students on internship assignments in this country. Jim Aydelotte and Ray Lord are working in Denton, Texas, and Charlottesville, Virginia, respectively, on fellowships granted by the Presbyterian Church U.S. Charles Harwell and Thomas Williams received Danforth Foundation Fellowships and are working at Hamline University in St. Paul, Minnesota, and at the University of Florida, respectively. The faculty of the Seminary is most happy to have the four men above on the very fine scholarships for this year which they obtained in competition with students of many other seminaries.

Preston Dawes is pastor of a small church at Grand Junction, Colorado, and has spent two summers on the field there in addition to his internship during the present school year. Tom Grimm went to teach at Mary Holmes Junior College in West Point, Mississippi, in summer service under the Board of National Missions and felt the great need of the work there to the extent that he decided to stay on for a year of internship. George Miller is working out a new type of internship under the chaplains of the Presbyterian Hospital in Philadelphia, and we feel will benefit greatly from this intensive opportunity in clinical service. Ken Yerkes is working in the Iron Mountain Cooperative Parish in Ironton, Missouri, and having a very fine opportunity to experience through practical service the work of a larger parish in a very needy field.

It may be that such a wide representation shows that students are more interested in a year of internship since this is the largest number Princeton

Seminary has had during any one year. Many feel that such a year of practical field service is a splendid thing as a part of theological education. The Feld Department of the Seminary keeps in touch with these men and sends them the *Seminarian,* the *Seminary Bulletin,* and regular letters concerning life on the campus. They are under splendid supervision on the field and the matter of internship has now passed the stage of experiment and has proven itself worthwhile in the preparation of a minister. Almost all of these men take the year of internship after their second year in Seminary and return the next year as members of the senior class. After a year of internship, they know what they want and are almost always better students in the academic work of the Seminary.

Index to Religious Periodical Literature

In October the Robert E. Speer Library became the home of an important project sponsored by the American Association of Theological Schools. This is an enlarged form of the "Index to Religious Periodical Literature," two volumes of which were published several years ago. Recently the American Theological Library Association, a daughter association of the A.A.T.S., received a grant from the Sealantic Fund, Inc., for the revival of the Index in an enlarged form and on a permanent basis. An editorial committee, representing various denominations, canvassed librarians of theological seminaries and of colleges in order to determine which periodicals should be given preference in the compiling of such an index. Under the expert guidance of the editor, Dr. Lucy W. Markley, formerly the Librarian of Union Theological Seminary in New York, the annual volume for 1957 came from the press last October. It contains about 5,000 items drawn from forty-four periodicals, chiefly in English but also including representative journals in other languages. Articles are listed not only under the name of the author, but also under the chief ideas and contributions contained in the course of the article. Thus the Index will prove to be an invaluable tool not only to theological scholarship, but also for general use in university, college, and public libraries as well. The price of each annual volume is $20.00. Dr. Bruce Metzger, who is one of the members of the editorial board, serves as the Business Manager of the project. A brochure has been prepared describing the Index; copies are available by writing the office of the Index at Speer Library.

Mission Lectures

This year Dr. Winburn T. Thomas delivered the three lectures of the Annual Lectureship on Missions in Miller Chapel November 3 to 5. The general subject was "The Church's Response to Global Disintegration."

The first lecture was on the "Problem of Communication in the Mission of the Church to the World." This is complicated by the disintegration of almost all standards in the area of values, institutions, human attitudes, and cultures. The lecturer called attention to the fact that village life in Asia is unitary and religion is merely a part of an integrated whole.

We have seen in our time a disintegration of colonialism in the political sphere and also a disintegration in the former motive for missions. The speaker feels that we must adjust ourselves to

the passage from one crisis to another with no return to "normalcy" within the foreseeable future.

The second evening Dr. Thomas went on to consider in some detail the problems of both "Disintegration and Integration in Missions." Much responsibility has been passed to the churches on the field. In fact, the lecturer himself has been working of late years as the secretary for a general church council in Indonesia.

This led to the third lecture which bore the title "Slender Crosses" as a symbol of the churches on the various fields of missionary endeavor. The speaker considered what progress had been made in the areas which have long been the goal of the missions, namely, to establish and cultivate churches that will support, govern, and propagate themselves. Much progress has been made in the latter sphere and government may be turned over rapidly, but self-support is a slower matter in most cases.

The younger churches are adopting the large place of education which has been established by the missions. In too large a sense the churches have been carbon copies of those from which the missionaries had come.

The churches are faced with defining their role under new and changing social and political conditions, especially the challenge of Communism and Nationalism. These younger churches do, however, have a deep sense of the "Church." They do not believe that a disembodied Christianity could survive. Hence the matter of church union will make rapid progress as administration passes to the younger church bodies.

They are slender crosses but they are strong because our hope in such an era rests not upon anything that we can achieve or upon the strength of the indigenous churches, but upon the revealed word of God in Christ.

The Seminary's Six Choirs

Six choirs sing regularly on the Princeton Seminary campus. Four of them sing for the daily Chapel Services and a small choir for the Sunday Vesper Services. The Oratorio Choir appears once each term.

The Women's Choir, composed of students who are regularly enrolled at the Seminary, sings under the direction of Mrs. Harsanyi every Wednesday morning in Chapel. Also, occasionally it fills engagements out of town, and last spring took an extensive tour through New England.

The Non-Touring Male Chorus, under the direction of Mr. McKeever, sings for the Tuesday morning Chapel Service.

The Oratorio Choir, composed of students and members of the larger Seminary family, including missionaries, will present the following oratorios this season:

December 9—*The Christmas Oratorio* by Bach

February 24—*The Mass in G* by Schubert, and *Four Serious Songs* by Brahms

May 19—*Judas Maccabeus* by Handel (commemorating the 200th Anniversary of Handel's death)

The newest group is the Sunday Vesper Choir under Marc Schaefer, student organist and choir master.

The 1958-59 Touring Male Chorus sings a minimum of three times each Sunday during the academic year. Its membership comes from a wide area and represents five continents and twenty-four colleges. One member is Ger-

man, one Irish, one Colombian, and two, sons of missionaries, were born abroad, one in China and one in Australia. Several are veterans of the armed forces and eleven have won varsity letters in one field or another, including football, baseball, basketball, track, boxing and tennis. Because of the demand for this choir, engagements in any one church are limited to one in three years.

Former members of the Touring Male Chorus who are still enrolled in the Seminary continue their musical activities not only by singing for the Thursday morning Chapel Service, but by recording once a week. This group is under contract with RCA Victor, and its first long-playing disc will be released about March 15, 1959. If the sales of the record warrant it, the contract will be renewed for a second year with an option for a third year, the choir being obliged to produce one long-playing disc each year. The first disc was recorded on our own equipment in Miller Chapel. In all probability future recordings will be stereophonic, made either in our own studios with special equipment or in the New York RCA studios.

Office of Public Relations

The Reverend Dr. Hugh Baldwin McCrone of the Class of 1898 was known to several generations of Princeton Alumni as "Mr. Princeton Seminary." His devotion and enthusiastic interest in those things that contributed to the welfare of his Alma Mater became the hallmark of his life. The Hugh B. McCrone Scholarship Fund has been established as the result of a legacy that is in excess of $16,000 received from his estate. We are confident that many of his friends will want to increase the base of this wonderful gift. One may have the opportunity to increase the value of this fund by sending contributions to the Office of Public Relations.

The Alumni Roll Call amounts to $7,213.23 from 561 donors. More than 30% of these Alumni have given to the Roll Call for the first time. Every gift will be most welcome and will help to make the 1958-59 campaign the best in history.

Theology Today

The January 1959 issue of *Theology Today* concludes fifteen years and as many volumes of the religious quarterly which began in the dark days of the War and is now established far and wide as a foremost voice of intelligent and evangelical Christian thinking today. The October number, which dealt with "The Servant Theme," is being used as a preliminary study guide for the forthcoming General Council meeting of the Alliance of Reformed Churches to be held in Brazil in the summer of 1959.

The January issue includes a core of articles relating Biblical study and the liturgical revival. Dr. Homrighausen writes the Editorial on his impressions of the Younger Churches in East Asia which he visited last summer in connection with the International Council on Christian Education. Dr. Warfield M. Firor, a distinguished Baltimore surgeon, has prepared a devotional meditation on "Divine Intercession." Edmond Cherbonnier of Trinity College, Hartford, Conn., and W. S. Taylor of the Union College of British Columbia, Vancouver, write on Biblical themes in a fresh and stimulating way. Ernest Gordon, Dean of Princeton University Chapel, Malcolm Boyd, an Episcopalian rector, and Howard Hageman,

a minister of the Reformed Church, discuss various aspects of worship and liturgy. James E. Sellers of the Divinity School, Vanderbilt University, explores "Five Approaches to the Human Situation," and Antonio Marquez, a former Spanish Jesuit, analyzes modern Roman Catholic interpretations of Church-State relations. Reinhold Niebuhr, who is residing this year in Princeton, studying and writing at the Institute for Advanced Study, has written the notes for the section on "The Church in the World."

The subscription rate for *Theology Today* is $3.00 a year or $5.00 for two years. A sample copy will be sent on request. Address all communications to: *Theology Today*, Box 29, Princeton, N.J.

L. P. STONE LECTURESHIP

April 6-9, 1959

"The Devout Imagination—The Human Situation, the Literary Mode and the Christian Faith"
Lecturer: Roland M. Frye, Ph.D.
Professor of English, Emory University

PREFACE TO PASTORAL THEOLOGY*

EDWARD S. GOLDEN

SHORTLY before this book was published the reviewer was discussing with a pastor the general field of pastoral psychology. He commented that much that had been written in this area was both naïve and nebulous. This minister reflected the feelings of many alert and intelligent pastors who had discerned the disconnectedness of many writings in this rapidly maturing field of study. It was later admitted that this pastor had not kept abreast of some of the more solid writings in recent years, but his criticism was essentially valid. As in all stages of growth, the first stages are an indiscriminate mass of movements and expressions. Even these earlier movements and expressions are not without merit and meaning, but to the discerning student they may lack structure and substance. Many of the writings have been valid attempts to fill in the void existing in the pastoral ministry, which has been extensive, but the field of pastoral theology has been without a major theologian. The field is relatively new, but it is quickly maturing. Those few who were attracted to this area of Christian concern have become the major spokesmen as they have sought to provide meaning to the pastoral ministry. However, because of the unavoidable stage of infancy, pastoral theology has been a source of contempt and suspicion for the more academic and content minded student and pastor. A new day is dawning and light has been provided.

To the above mentioned pastor the reviewer would now like to suggest enthusiastically that he set aside a few hours to read Seward Hiltner's new book, *Preface to Pastoral Theology*. To those who have been nurtured on the pages of Hiltner's previous books, this new publication comes as revelation for many of the heretofore unanswered questions. It must be stated that this is not the first book to be written on shepherding, but it is the first major attempt to deal with the theological structure of the pastoral ministry. Realizing the lack of any unifying theory of shepherding, Hiltner has written this book to provide a structure wherein the pastoral theologian can see the wholeness of his many ministries. He provides a structure that will delight those who have wrestled with the parts unsuccessfully. Needless to say, it is doubtful if this book could have been written without the earlier stages of indiscriminate movement. This new book represents a sequential step that is timely for our needs. Many have plodded along, stumblingly and searchingly, attempting to see the whole, but inadequately discovering it for themselves. Now *Preface to Pastoral Theology* represents a clarification of much of the confusion. To those who will begin their shepherding ministry shortly, this book can provide a structure and meaning that will enable them to avoid many of the pitfalls that have befallen their predecessors. To those that are suspicious, this book represents a bold affirmation that there is a systematic pastoral theology, and this author sets for himself

* *Preface to Pastoral Theology*, by Seward Hiltner, Abingdon Press, New York, 1958.

the task of systematizing the shepherding ministry.

With the advent of the many valuable insights emerging from the various disciplines that study human personality, pastoral theology has been woefully inadequate in basic theory. "No fundamental and unifying theory has emerged that would do justice to these modern contributions while relating them critically and explicitly to the theological tradition." With this imposing need apparent even to the pastoral theologian, Hiltner assimilates these insights into the theological context of the shepherding ministry.

Pastoral theology is defined as a formal branch of theology resulting from Christian shepherding. Historically there have been two poles around which this issue have contended. On the one hand there are those who say that everything the pastor does is shepherding. Then there are those who say that it is merely one among many goals of the Church. Hiltner rejects both of these contentions. Instead, he proposes that the shepherding ministry is present in some degree in every actual event, and is alert to becoming dominant in any event where a need exists. However, his interest is not only in the various activities of the minister, but he constructs these activities and gives considerable attention to the content and methodology of pastoral theology. This is defined as that "branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear upon all the operations and functions of the Church and the minister and then draws conclusions of a theological order from reflection on these observations." Pastoral theology is further defined as an operation-focused branch of theology which begins with theological questions and concludes with theological answers and in the interim examines all acts and operations of pastor and Church to the degree that they involve the perspective of Christian shepherding.

The central key to understanding Hiltner is in understanding his use of the word perspective. This is defined by him as a certain point of view or feeling that is basic to the shepherd. This is relational in that it enables the shepherd to hold in readiness an attitude that is never absent from him and is in some way involved in all his feelings and actions. This perspective is a solicitous concern for persons, but the needs that are dominant call forth from the shepherd the manner in which he seeks to meet those needs.

Historically there have been three traditional aspects of shepherding: discipline, comfort, and edification. These are all rejected, but wisely reinterpreted into the more dynamic meaningful terms of healing, sustaining, and guiding. All of the pastoral ministries are then defined in terms of these three perspectives. Healing is that aspect of the shepherding perspective that is dominant when there is a need, and when that need is in some sense recognized, and it can be in some way made whole. Healing briefly is the process of the restoration of functional wholeness that has been impaired. Having defined the perspective of healing, the author discusses the problems that create the need for healing: defect, disease, distortion, and decision. This is followed by an exploration of the relation of healing to sin and then in turn the paramount problem of the healing of the spirit of man; man's total personality. Hiltner realizes the inadequacy of healing unless it is related to the fellowship of

the Church and to God and Jesus Christ.

The second major aspect of the shepherding perspective is that of sustaining. In healing, the total situation is capable of being changed, but sustaining is related to those shepherding situations that cannot be changed. It is the ministry of encouragement and support through standing by when what has been whole has been broken or impaired and is incapable of total situational restoration or at least not at the moment. It is that ministry of encouragement, to help the person to find courage in the situation in which he finds himself. However, the author points out that the ministry of sustaining is greatest where it always aims at something more than sustaining. A danger exists that where healing fails it does not destroy our sense of value for the ministry of healing. There is equal danger for the shepherd in allowing his sustaining ministry to become supportive which may degenerate into dependency. The relationship of sustaining to the doctrines of hope and eschatology are extensively dealt with by the author and he establishes these within realistic dimensions for the pastor.

The third aspect of the shepherding perspective is that of guiding. Using the analogy of the good Samaritan, the binding up of the wounds is healing, giving a cup of water is sustaining, and taking the injured man to the hospital is guiding. The dominant need for some people is that of guiding them. The shepherd is a guide by "educing from within the parishioner that which he will regard as his." Those who are familiar with Hiltner's writings will recall his former emphasis upon the eductive method of counselling which is essentially leading out something that is within the person or potentially available to him. It leads toward responsibility for one's self and to God. One encounters again the emphasis upon the necessity of getting into the internal frame of reference of the person confronted. It leads in the direction of helping the person discover the resources that are within and without, but he becomes responsible for this discovery. The relationship of guiding (as it relates to pastoral theology) and moral theology is explored as well as the problem of spiritual directing. The conscientious pastor will find this chapter exceedingly stimulating.

The final chapters are equally important for the shepherd, though they are somewhat outside the areas of shepherding concern. They deal with two operational disciplines that are coordinate with shepherding concern. These are also viewed as perspectives, but are called cognates since they are from the same order. These are the perspectives of communicating and organizing; the former being that perspective that is concerned with the goal of getting the Word into the minds and hearts and lives of people. It is neither limited to preaching nor instruction, however accomplished, but involves the entire learning, realizing, and celebrating of the ministry of the Word. The author states some general principles of communication that every minister should assimilate and integrate into his own ministry. The perspective of organizing is viewed as that operation of the pastor and the Church which makes the fellowship cohere and that determines its relationship as a fellowship. This involves how the Body of Christ is formed, maintained and acts. This includes how the Church relates itself to those other social institutions,

conflicting faiths and orders. Each of these final chapters will enable the pastor or shepherd to ascertain the interrelatedness of his shepherding perspectives to the total ministry to which he is called.

The reader will discover that Seward Hiltner has made other contributions to his understanding and appreciation of the shepherding ministry by using vivid illustrations from the ministry of Ichabod S. Spencer. This Presbyterian minister recorded his contacts with his people in his Brooklyn parish. These counselling interviews, having taken place over a hundred years ago, are fascinating resources for us today. By using these "Pastoral Sketches" throughout the book, he evaluates the shepherding perspectives of one who lived at an earlier time, but equally had a solicitous concern. The author reassures those of us in the Protestant heritage that we are not without a pastoral tradition. He achieves a secondary goal in helping us to identify and appreciate those, like Spencer, who had a redemptive ministry from whom we have much to learn.

When one has completed reading this volume, it will be necessary to return again and again to search out its meaning and message. It is not difficult reading, but to assimilate its meanings will necessitate time. It is destined to become a landmark for this emerging discipline and Seward Hiltner, having already made a firm place for himself in the field of pastoral theology, will find his place more lasting. He has ably achieved his goal of providing a unifying theory that will enable those who read *Preface to Pastoral Theology* to discover the structure and content in systematizing their ministry. It will help bring clarity where confusion has often existed. It will give body to the manifold functions of the shepherd as he seeks to integrate his responsibilities and opportunities. I eagerly recommend it to your attention in the hope that it will stimulate you as it has this reviewer.

ALUMNI NEWS

Orion C. Hopper

The Alumni Autumn Conference

The Reverend George M. Docherty, D.D., Litt.D., Pastor of the New York Avenue Presbyterian Church, Washington, D.C., was leader of our Sixth Autumn Conference of Princeton Seminary Alumni. The Reverend Stanley K. Gambell, D.D., President of the Alumni Association presided, and Dr. Mackay extended his greetings to the Conference at the dinner on Wednesday evening.

Dr. Docherty's general theme, "Concerning the Ministry," was presented in three addresses: "Called of God," "The Preacher," and "The Pastor."

Three discussion groups were conducted under the Faculty leadership of Dr. Kerr, Dr. Clarke, and Dr. Homrighausen, at which the findings of the three sections were presented. President Mackay was the Panel Moderator.

New Church in Hawaii

The Reverend William E. Phifer, D.D., LL.D., of the Class of 1932, formerly minister of the First Presbyterian Church, Monrovia, California, has been appointed as organizing minister of the first Presbyterian church in the Territory of Hawaii. The new church will be located in the Makiki district of Honolulu. This church will be established shortly after January 1, 1959.

A graduate of Davidson College, Dr. Phifer has been visiting lecturer at Vanderbilt University, faculty member of the extension school of Dubuque Seminary, trustee and acting president of Park College. He is a former member of the General Council of the Presbyterion Church in the United States, author of several books, and a frequent contributor to church papers and other periodicals.

Although Protestant missionaries have been at work in the Hawaiian Islands since the early 1820's, when Presbyterians joined with the Reformed and Congregational foreign missions boards in early exploratory work, the Presbyterian denomination has never been represented there with an established church, having withdrawn in the mid-1830's to concentrate in foreign mission service elsewhere.

Tokyo Alumni Reunion

Before Dean Homrighausen and Miss Prichard left to attend the Convention on Christian Education sponsored by the World Council of Christian Education and Sunday School Association at Tokyo this past summer, preliminary plans were made for a possible meeting of our Alumni who were to be in attendance at this convention. A luncheon was arranged at the Tokyu Kaikan on August 11. We are indebted to Miss Prichard for a report of this meeting, together with the names of those who attended the reunion. They were: Simeon C. Kang, Seoul, Korea; Yun Kuk (David) Kim, Seoul, Korea; C. E. Abraham, Serampore, India; Momo Hoshino, Tokyo, Japan; Virginia I. Morris, Charlotte, N.C.; Americo J. Ribeiro, Campinas, S. P. Brazil; Chuzo Yamada, Tokyo, Japan; Masao Tanaka, Osaka, Japan; Toshio Miyoshi, Fukuoka, Japan; Go-

saku Okada, Tokyo, Japan; Nozomu Tomita, Omori, Japan; Yoshiko Yamamuro Watari (Mrs. T.), Tokyo, Japan; Bokumin Tsuchiyama, Osaka, Japan; James Cogswell, Nagoya, Japan; Bokko Tsuchiyama, Osaka, Japan; Clement S. H. Lee, Djakarta, Indonesia; Glen M. Johnson, Ise, Japan; Walter P. Baldwin, Nagoya, Japan; Harriet C. Prichard, Princeton, N.J.; and Dr. E. G. Homrighausen, Princeton, N.J.

Dr. Homrighausen brought the Alumni up-to-date on the new Library and other developments at the Seminary. Many questions were raised, and an informal discussion followed. Expressions of gratitude were given by the alumni showing their appreciation for this meaningful occasion.

Among the group were several convention leaders including C. E. Abraham, Dr. Homrighausen, and Americo J. Ribeiro. Both Dr. Homrighausen and Dr. Ribeiro received honorary degrees from Japanese institutions during the convention period. Dr. Toyohiko Kagawa sent his regrets since he was unable to attend the luncheon. His keynote address at the convention was a highlight experience for all the delegates.

Synod Meetings

New Jersey: The Alumni of the Synod of New Jersey met for their annual luncheon at the Hotel Morton, Atlantic City, on Tuesday, October 21. One hundred sixty-three of the Alumni and guests were in attendance. Former President of the Association, Dr. Seth C. Morrow, presided at the meeting. Dr. MacCarroll and the Alumni Secretary presented brief reports, after which Dr. Mackay brought some reflections and plans for the future.

Alumni Associations

The Annual Meeting of the Greater New York Alumni Association was held on November 10 at the Fort Washington Collegiate Reformed Church, New York City, of which Dr. Daniel K. Poling is the minister. Dr. Frederick E. Christian, President of the Association, led in the opening service of worship. Following luncheon, Dr. Christian conducted a short business meeting of the Association. Afterwards he called upon the Alumni Secretary to present his report, in the course of which he expressed grateful appreciation for the privilege to serve as the Alumni Secretary and Director of the Placement Bureau since 1951, when this new administrative office was established. Because of the unavoidable absence of Dr. MacCarroll, the Alumni Secretary reported on the Roll Call to date, as well as the latest figures on the Library Fund Campaign. Following these reports, Dr. Christian in his introduction of Dr. Mackay spoke most appreciatively of the place that Dr. Mackay has held and will continue to hold in the hearts of the Alumni of Princeton Seminary. Dr. Mackay referred to his first meeting with the New York Association in 1933, and the special place which it has held in his thoughts since that time. He spoke of his years of service and the "frontier" toward which he is now to move. Following a spontaneous response on the part of the Alumni to Dr. Mackay's address, Dr. Harry L. Bowlby proposed an expression of appreciation for the service which Dr. Mackay has rendered.

The following officers were elected for the ensuing year: President, Willis A. Baxter, pastor of Christ's Presby-

terian Church, Hempstead, New York; Vice President, Ralph B. Nesbitt, associate pastor, Fifth Avenue Presbyterian Church; Secretary, Miss Sara E. Wenstrom, director of youth work, Madison Avenue Presbyterian Church; Treasurer, Olin M. Jones. Those elected to the Executive Council were: Frederick E. Christian, pastor of the Presbyterian Church, Westfield, New Jersey; Victor L. Baer, pastoral minister, Madison Avenue Presbyterian Church, New York City; David V. Yeaworth, associate pastor, Presbyterian Church, White Plains, New York.

The meeting was concluded with the singing of "Blest Be the Tie that Binds," after which Willis Baxter, the newly elected President, led in the closing prayer and benediction.

Alumni in the Southern Tier of the Synod of New York met for their biennial meeting on Monday morning, May 12, at the Wagner Hotel, Waverly, followed by luncheon and a discussion period. Dr. Henry C. Banks, minister of the First Church, Endicott, presided. Dr. Homrighausen conveyed Dr. Mackay's greetings to the Alumni and delivered the main address. He also reported on Faculty and campus activities. Dr. MacCarroll and Dr. Hopper presented progress reports on their respective administrative areas.

The following officers were elected for the two year period—President: Harry P. Farr, Jr., First Church, Towanda, Pa.; Vice-President: Barnett S. Eby, Lake Street Church, Elmira; Secretary-Treasurer: James C. Leeper, Jr., First Church, Johnson City.

Dr. Nathaniel U. McConaughy and Dr. Henry C. Banks were in charge of arrangements and program, and Dr. Samuel Colman, transportation.

ALUMNI NOTES

[1917]

David B. Van Dyck has been appointed assistant minister of visitation for the Fanwood Church, Fanwood, N.J.

[1918]

Paul Shephard Van Dyke has been called to the pastorate of the First Church (U.S.) Ruidoso, N.M.

[1920]

Frank E. Stucki is now the minister of the St. Paul Evangelical and Reformed Church, Kansas City, Mo.

[1922]

Angus Charles Stewart Smith has been called to the Kemble Pastoral Charge of the United Church of Canada, Kemble, Ontario, Canada.

[1923]

Chalmers H. Goshorn is now the minister of the First Church, Grafton, W.Va.

Ralph W. Key has been appointed professor of Theology and Philosophy of the Christian Religion at the Biblical Seminary in New York.

[1924]

Elmer G. Homrighausen received the honorary degree of Doctor of Divinity from Union Theological Seminary, Tokyo, Japan.

[1925]

Raymond I. Brahams is minister of the Highland Park Church, Los Angeles, Calif.

John M. Minich has been called to the pastorate of the First Church, Doniphan, Mo.

[1929]

George E. Taylor has been called as minister of the First Methodist Church, Atlantic Highlands, N.J.

[1931]

Ralph Burtsall McCuen has been installed as minister of the Broadway Methodist Church, Salem, N.J.

[1932]

Rowland H. White has been called to the pastorate of the Covenant Church, Columbus, Ohio.

William Everett Phifer, Jr. has been called as minister of the First Church, Honolulu, Hawaii.

[1933]

John H. P. Strome has been appointed Director of the Northern Tioga County Cooperative Parish of the United Presbyterian Church in the U.S.A.

[1934]

Ivan Fetterman has been called to the pastorate of the Hollidaysburg Church of the Brethren, Hollidaysburg, Pa.

George L. Kress is now the minister of the First Church, Mount Dora, Fla.

Frank Svoboda has been installed as minister of the Presbyterian Church, Shelter Island, N.Y.

Samuel J. Thackaberry is now minister of the Second Church, Altoona, Pa.

[1935]

Ernest Chester Crabb is the assistant pastor of the First Church, Akron, Ohio.

Howard Louis Frame has been appointed the organizing minister of the Maple Glen Church, Maple Glen, Pa.

[1936]

Lester I. Snyder has been appointed to the pastorate of the Wright Memorial Methodist Church, Portsmouth, Va.

[1937]

Laszlo Harangi has received the degree of Doctor of Philosophy from the University of Pittsburgh.

[1938]

Lloyd S. Hindman has been appointed Coordinator, Christian Ministry to Service Personnel, Korea, and Fraternal Worker by our Commission on Ecumenical Mission and Relations.

Robert F. Howard has been called to the pastorates of the Madison and Creston Presbyterian Churches, Madison, Neb.

[1939]

Paul H. Merkle is at the Koinonia Foundation receiving training in the Laubach Literacy Method.

[1940]

T. Howard Akland has been called to the pastorate of the First Congregational Church, Norwood, N.Y.

W. Marcus Kendall has been appointed Associate Director of Church Extension, Presbytery of Chicago.

[1941]

Hugh Frederick Ash has received the honorary degree of Doctor of Divinity from King College, Bristol, Tenn.

Earl Eugene Cunningham has been called to the pastorate of the First Church, Washington, Pa.

Philip Kyle Foster has been installed as the organizing minister of the new Presbyterian Church at Easton, Md.

Bernard Vernon Munger has been appointed visiting professor of Bible at Austin College, Sherman, Tex.

E. Joseph Rose has been called to the pastorate of the Czech Brethren Presbyterian Church, Silver Lake, Minn.

Charles H. Washburn has been installed as minister of the First Church, Sheridan, Wyo.

[1942]

Cedric H. Jaggard has been called to the pastorate of the First Church, Cedar Grove, Wis.

John Frederick Jansen has been installed as professor of New Testament Interpretation, Austin Presbyterian Theological Seminary.

Joseph Kuehne, Jr. has been called to the pastorate of Warminster Church, Hatboro, Pa.

Reuben Archer Torrey has been asked by the Anglican Bishop in Korea to re-establish the Diocesan Theological Seminary which was destroyed during the war.

[1943]

Anthony A. Hoekema has been elected to the chair of Systematic Theology at Calvin Seminary, Grand Rapids, Mich.

George L. Hunt has received the honorary degree of Doctor of Divinity from Maryville College. He is at present Secretary of the Department of Adult Curriculum with the Board of Christian Education.

[1944]

Roland W. Anderson has been installed as minister of the Menlo Park Church, Menlo Park, Calif.

Titus Heyboer has been installed as minister of the Abbotsford Christian Reformed Church, Abbotsford, British Columbia, Canada.

Ralph F. Maschmeier has been called to the pastorate of the Peace Evangelical and Reformed Church, Jackson, Wis.

David C. Newquist is the minister of the West Side Church, Seattle, Wash.

Mark R. Thompson has been installed as the minister of the Westminster Church, Scranton, Pa.

[1945]

James Melvin Nelson has been appointed Dean of the Cook Christian (Indian) Training School, Phoenix, Ariz.

Onesimus J. Rundus has been called to the pastorate of the First Federated Church, Des Moines, Iowa.

[1946]

Mickael Klinoff has been installed as minister of the First Church, West Pittston, Pa.

John F. McCloy is now minister of the Porter Street Church (U.S.), Richmond, Va.

W. J. Harper McKnight has been appointed Associate Secretary of the General Council, The United Presbyterian Church in the U.S.A.

Robert C. Young is minister of the Fellowship of Christ, an Ecumenical Church, Rochester, Mich.

Arthur James Yunker, Jr. has been called to the pastorate of the Central Church, Huntsville, Ala.

[1947]

Orville S. Cowdrick has been installed minister of the Mt. Ida Church, Troy, N.Y.

John R. Mecouch has been called to the pastorate of the First Church, Springfield, Pa.

Charles E. Olewine was recently appointed the Eastern Area Representative by the Biblical Research Society, Los Angeles, Calif.

Robert M. Price has been appointed to the pastorate of the Bethel Methodist Church, Waynesville, N.C.

[1948]

Donald D. M. Jones is now minister of the Sixth Church, Washington, D.C.

Dallas D. Landrum is serving as Stated Supply for the church at Burdett, N.Y., while studying at Cornell University College of

Agriculture. Dr. Landrum is on furlough from Iran.

Wesley A. Olsen has been elected Chairman, Department of Philosophy and Theology, also Registrar and Director of Admissions, Northeastern Bible Institute, Essex Fells, N.J.

Paul W. Stauning is now the minister of the Chestnut Hill Church, Philadelphia, Pa.

[1949]

Neal A. Kuyper has been appointed Protestant Chaplain at Fort Worden Diagnostic and Treatment Center, Port Townsend, Wash.

Alan Kenneth Magner, Jr. is now the minister of the First Church, Mt. Vernon, N.Y.

Ernest O. Norquist has been installed as minister of the First Church, Bloomington, Ill.

James M. Robinson has been appointed as associate professor, Southern California School of Theology at Claremont, Calif.

Paul J. Weatherley has been appointed Director, Youth Program Activities, Central Y.M.C.A., Camden, N.J.

[1951]

Donald Graham Burt is now the assistant minister of the First Church, Haddonfield, N.J.

Kenneth E. Chittick has been called to the pastorate of the church at Point Pleasant, N.J.

James K. Egly is the minister of the Community Presbyterian Church, Redmond, Ore.

Alfred John Gerdel, Jr. has been installed as the minister of the Northminster Church, Hutchinson, Kan.

Americo J. Ribeiro has received the honorary degree of Doctor of Divinity from Union Theological Seminary, Tokyo, Japan.

J. Bruce Melton has been called to the pastorate of the Glendale Church, Glendale, Mo.

John Kise Stoner has been installed as minister of Parish Visitation and Evangelism, First Church, Allentown, Pa.

[1952]

Milford W. Castrodale, Jr. has been appointed minister of Christian education, First Church, Tulsa, Okla.

William Harvey Cohea, Jr. is the assistant minister of First Church, Rahway, N.J.

John C. Holden has been appointed associate minister of First Church, Valparaiso, Ind.

James Renwick Jackson, Jr. has been called to the pastorate of the First Church, Rahway, N.J.

Charles Merritt Nielsen has been appointed assistant professor of Religion, University of Southern California.

Edward H. Schulte has been installed as minister of the Allentown Church, Allentown, N.J.

John E. Zercher has been appointed publishing agent and manager of Evangel Press, Brethren in Christ Church, Nappones, Ind.

[1953]

Gerald W. Gillette has been appointed Reference Librarian at the Speer Library, Princeton Seminary.

John K. Mills has been called to the pastorate of the Glenkirk Church, Glendora, Calif.

Edgar Benjamin Moore is taking graduate work at St. Andrews University, Scotland.

James N. Urquhart has been installed as minister of the Oakland Church, Springfield, Ohio.

[1954]

Martin John T. Buss received the degree of Doctor of Philosophy form Yale University in June 1958 and has been appointed visiting instructor at Coe College, Cedar Rapids, Iowa. Mrs. Buss is the former Nancy Jane MacPherson, Class of 1956.

Lewis M. Evans has been called as minister of Christian education for the First Church, Jefferson City, Mo.

Stewart Delisle Govig has been appointed assistant professor in the Department of Religion, Pacific Lutheran College, Tacoma, Wash.

Glen C. Knecht is serving under the Commission on Ecumenical Mission and Relations in the American Mission, Tabriz, Iran.

C. Norman Kraus is doing graduate work at Duke University.

Harris Thompson Lang has a teaching position in the Junior High School, Blackwood, N.J.

Faze Larudee has been called to the pastorate of the First Church, South Lyon, Mich.

Brad F. Rahwar is now minister of the Presbyterian Church of Coshocton, Ohio

Robert F. Smylie is doing graduate work at Columbia University.

Stanley Daniel Soderberg has been called to the pastorate of the First Baptist Church, Gloucester City, N.J.

John Rogers Wilcox, formerly associate minister, has been installed as minister of First Church, Caldwell, N.J.

[1955]

Daniel G. Axt has been called to the pastorate of the First Church, East Jordan, Mich.

Frederick J. Bolton has been appointed instructor, Department of Religion, St. Olaf College, Northfield, Minn.

John Roland Chambers has been appointed by the Presbyterian Board of National Missions to work at the Presbyterian Mission, Barrow, Alaska.

Paul A. Corcoran has been called to the pastorate of the First Church, Glenolden, Pa.

Joyce Agnes Kirkman has been appointed director of Christian education at First Church, Mineola, N.Y.

J. Frederick Little is lecturer in Philosophy and Chaplain at Waterloo College, Waterloo, Canada.

Donovan Oliver Norquist has been installed as associate minister of the Church of the Covenant, Wilmington, Del.

John William Pilley, Jr. has been called to the pastorates of the Lake Mary and Upsala Presbyterian Churches, Fla.

John Oliver Reynolds has been installed as the organizing pastor of the Westminster Church, Medford, Ore.

James G. Stuart has been installed as associate minister of the Peachtree Road Church (U.S.), Atlanta, Ga.

Eugene TeSelle is doing graduate work at Yale University.

[1956]

Duncan Brockway has been appointed order librarian at the Speer Library, Princeton Seminary.

Robert N. Davis has been called to the pastorate of the Laurelhurst United Presbyterian Church, Portland, Ore.

John C. Inglis is now the assistant minister of Immanuel Church, Cincinnati, Ohio.

Stuart A. Plummer has been installed as Chaplain Intern, St. Elizabeth Hospital, Washington, D.C.

Robert H. Rikkers is doing graduate work at the University of Michigan.

William S. Sebring has been called to the pastorate of the Associated Church of Hawarden (Congregational-Presbyterian), Hawarden, Iowa.

William Glenn Spearman has been called to the pastorate of the College Presbyterian Church, Murray, Ky.

Edward F. Torsch has been installed as Chaplain of the Presbyterian Junior College, Maxton, N.C.

Carlton Chungchieh Wu has been called to the pastorate of the Rouses Point Church and the Champlain Church, N.Y.

[1957]

Daniel S. Alvarez is now minister of the First Spanish Presbyterian Church, Brooklyn, N.Y.

Robert Dean Barnes has been called to the pastorate of the Presbyterian Church, Huntonsville (U.S.), W.Va.

Robert Armstrong Bonham has been installed as associate minister of the First Church, Avenel, N.J.

Paul D. Clark has been called as associate minister of the Tenafly Church, N.J., where he has been the assistant minister. Mrs. Clark is the former Carol E. Mahy, class of 1958.

James R. Eakin has been called to the pastorate of the First Church, Barton, Md.

William J. Evans has been installed as minister of the Union Church, Carney's Point, N.J.

George F. Forner has been appointed by the Commission of Ecumenical Mission and Relations to teach on the secondary level at the Community School, Teheran, Iran.

John Cyrus Fuhrmeister has been called to the First Church, Plainwell, Mich.

Arnold Harms has been appointed assistant to the Dean of the Princeton University Chapel.

Robert Moore Hoag is serving as the assistant to the Dean of Field Service, Princeton Seminary.

Knight H. Washburn has been installed as assistant minister of the United Presbyterian Church of Stewart Manor, Garden City, Long Island, N.Y.

[1958]

Robert Russell Ball has been installed as minister of the First Church, Bristow, Okla.

William Douglas Boyd has been called to the pastorate of the Mt. Pleasant Church, Lynnville, Tenn.

Alexander Samuel Caldwell is minister of the Salem Church, Washington College, Tenn.

Pedro Cintron is now minister of the Lares Presbyterian Church, Lares, Puerto Rico.

Herbert Paul Kauhl is now assistant minister of the Presbyterian Church, Morris Plains, N.J.

Deane Frederick Lavender is minister of the Columbian Church, Lafayette, N.Y.

Robert Stetson Macfarlane, Jr. has been installed as minister of the Presbyterian Church, La Maure, N.D.

Vincent Mok is teaching in Haigazian College, Beirut, Lebanon.

Robert Irvin Muhler is a student at the Baptist Hospital, Winston-Salem, N.C.

Edward Obert Nyhus is teaching at Nommensen University, Sumatra.

Jeanne Audrey Powers has received the Lucinda Bidwell Beebe Graduate Fellowship from Boston University School of Theology and is studying at St. Andrews, Scotland. She has been ordained by the Methodist Church, Minnesota Conference.

Darrell Blair Ray is taking graduate work at Southern Baptist Theological Seminary and is a staff member of the Wesley Community House.

Donald G. Ream has been installed as minister of Alexandria First Church, Milford, N.J.

John L. Robinson is enrolled at the Perkins School of Theology and is doing clinical work at the Institute of Religion, Houston, Texas.

Lois Eleanor Rozendaal has been appointed director of Christian education, North Avenue Church, New Rochelle, N.Y.

Harold Templeton Walker is serving at the American Mission, Gedaref, Sudan.

BOOK REVIEWS

Mystery and Meaning in the Christian Faith, by Hugh T. Kerr. Ryerson, Toronto, 1958. Pp. 51. $1.00.

Through the intriguing contrast of "mystery" and "meaning," Professor Kerr brings into sharp focus, not what he calls a "growing edge" of contemporary theological thinking, but a central issue which cries out for the attention and concern of all reflective Christians. The issue is this: how can the saving knowledge of God in Jesus Christ be communicated meaningfully and relevantly without being bound to either a too archaic or a too contemporaneous formulation, both of which lose the power of the living mystery of the self-disclosure of God? Here is the same problem which Paul Tillich attacked with his "protestant principle" which rejects both the absolutizing of the relative and the relativizing of the absolute. Karl Barth is keenly aware of the same issue when he admits in the Foreword to Vol. IV, Pt. 1, of his *Church Dogmatics* that he has been throughout "in an intensive . . . debate with Rudolph Bultmann," because he could not accept the rule of demythologizing and still be able "to say certain things which I perceive and which I believe ought to be said," or would have "to say them very differently from how I perceive them." So he quite consciously chooses the alternative of being open to Bultmann's charge of using an "obscure conceptuality." The present reviewer would insist that all contemporary theology, whether technical or homiletical, lacks all point and strength if it is not forged in the heat of this debate.

Here in this little book, Prof. Kerr gives us a popular and colorful insight into the very heart of the problem. Originally delivered as lectures at the Alumni Conference, Emmanuel College, Toronto, Ontario, these four chapters should serve to awaken every journeyman minister and many a layman to an exciting dimension of contemporary Christian thought. In Chapter I, the Biblical emphasis on mystery remaining at the heart of Revelation is almost startingly demonstrated. A new contemporary realization of this emphasis, by both theologian and artist, has produced "The Revolt Against Traditional Structures of Meaning" (Ch. II) because these structures were produced by a Protestantism whose drift "has been in the direction of meaning rather than mystery" (p. 13). Several times Prof. Kerr, significantly, has to admit that this drift was not initiated by Luther and Calvin but by the Protestant scholasticism of the seventeenth century. In Chapter III the contemporary rediscovery of mystery is discussed in terms of the new concern with symbolism in philosophy, theology, and particularly the sacraments. Finally, in Chapter IV the implications of the foregoing are drawn for theology and preaching, with the conclusion that "the Gospel is our charter and warrant for a fearless, adventuresome excursion into new and unexplored territory. . . . We desperately need . . . a new sense of the re-creative power of the Gospel."

Prof. Kerr has two major theses in this brief but persuasive presentation of a very complicated subject. First, the need of our day is a "rediscovery of mystery." But, secondly, we must avoid an exclusive emphasis on either mystery or meaning but must discover the *relationship* between the two which necessitates that each involves and requires the other in the Christian faith. These theses he has certainly propounded with telling force, and this is all he set out to do within the narrow limits of his lectureship. But it ought to be clear that Prof. Kerr has not shown, or even hinted at, what this *relationship* might be. He characterizes at some length, and seemingly with approval, Tillich's "method of correlation," but asserts that he has as many reservations concerning Tillich as Barth. Anyway, this method hardly clarifies the confusion Prof. Kerr has left in this brief treatment as to just what is the mystery to which Christian meaning (revelation) is related. Is it the mystery of man's sense of meaninglessness as he tries to live on his own in finitude, a mystery which is resolved by the revelation of a "secret" meaning? Is it the mystery of the insuperable incommensurability of finitude and infinity, temporal and eternal, necessity and freedom? Is it the mystery of the merely logical and semantic paradox that obtains when the attempt is made to catch life in the web of words and ideas? Or is it the ultimate mys-

tery of being-itself, of the very life of God? Tillich's own use, or lack of use, of the method of correlation has not resolved the nature of mystery and its relation to meaning in Christian revelation.

Until some clarity is attained in this area of the problem, no definitive answer can be given Karl Barth's charge of ten years ago, that "Anglo-Saxon theology is . . . in principle to a remarkable degree without mystery, and for this reason I have not been able up to now . . . to find it very interesting." Perhaps the fact that Barth's theology is becoming more interesting to Anglo-Saxon minds is a sign of their awakening consciousness of what Barth called the "majestic mysteries of God that cannot be resolved into any pragmatism." But it is still an open question as to whether the ecumenical community will accept Barth's designation of the relationship of these mysteries to the other mysteries of human experience, and particularly of the relationship of these mysteries to the task and form of theology. Not even all of his fellow Germanic theological minds agree with Barth on these matters.

Professor Kerr's little book is a valuable introduction to this whole area of concern and should be put in the "saddlebag" of every pastor for reading as he trips around (it is one in the series of Ryerson's whimsically titled paperbacks—Saddlebag Books).

Arnold B. Come
San Francisco Theological Seminary
San Anselmo, California

Ten Makers of Modern Protestant Thought, edited by George L. Hunt, Association Press, N.Y., 1958. Pp. 126. 50¢.

This little volume is one of the paperback series known as Reflection Books. George L. Hunt, the adult editor of the Presbyterian Board of Christian Education, contributes an introduction on "The Men and the Movements" in which he indicates the reasons for selecting these particular ten makers of Protestant thought to whom the lay reader is introduced. His description of developments in Protestantism since 1900 considers the areas of Bible study, social concern, theology, and the nature and mission of the Church—showing how the ten figures relate to these areas of Protestant thought and life. Six of the following essays are abridged from *Crossroads*, the magazine of which Mr. Hunt is editor. The remaining four were written especially for this book.

Henry A. Rodgers (Grove City College) contributes the essay on Albert Schweitzer; Robert T. Handy (Union Theological Seminary) writes on Walter Rauschenbusch; C. Edward Hopkin (Episcopal Divinity School, Phila.) deals with William Temple; Fred Denbeaux (Wellesley) writes on S. Kierkegaard—who lived in the last century but was heard by the early Twentieth; Thomas Torrance (Edinburgh) writes on Karl Barth, the translation of whose Dogmatics he is helping to complete; Hugh T. Kerr (Princeton) deals with Emil Brunner; Claude Welch (Yale) calls our attention to Reinhold Niebuhr; Robert C. Johnson (Western) writes on Paul Tillich; Carl Michalson (Drew) deals with Rudolph Bultmann; while Walter Wiest (Western) shows how the Jewish thinker, Martin Buber, has vitally affected contemporary Protestant thought. Each chapter has brief suggestions for further reading.

It goes without saying that these brief essays of roughly ten pages each are not in any sense intended to be full interpretations. They aim only to point the reader to certain basic perspectives and impacts, and to "whet the appetite" for more. The volume does not aim at critical analysis, though several chapters raise questions that need to be explored. Throughout, the essays want to be brief but helpful introductions for the layman who has either heard mention of these makers of modern thought, or who has unknowingly met their impact in sermon or reading.

Both the introduction and the ten essays fulfil their purpose in a lively and interesting manner. Perhaps the most adequate appraisal for a book of this kind should come from the reader to whom it is addressed. A friend of mine, not a minister, remarked after reading this volume that he had not realized that theology was such an exciting pilgrimage of ideas. Moreover, the very variety of these formative influences can help to remind us not to give uncritical or premature allegiance to any, while at the same time recognizing our indebtedness to all. This little volume should do its share to stimulate a more ef-

fective confrontation with today's theological scene.

JOHN FREDERICK JANSEN
Austin Presbyterian Theological Seminary
Austin, Texas

The Tragic Vision and the Christian Faith, ed. by Nathan A. Scott, Jr. 346 Pp. New York, Association Press, 1957. $4.50.

Here we have an example of that rarest of all good books—an effective and memorable symposium. Under the able editorship of Professor Nathan A. Scott of the Federated Theological Faculties of the University of Chicago, a number of authorities have discussed in connection with particular writers the relationships between the tragic vision of life and the Christian faith. By the nature of the case no "conclusions" are reached at the end of the symposium, and also by the nature of the case readers will find themselves in disagreement at particular points throughout, but the disagreements are constructive and the result of a close study of this volume will be a considerable enlargement of understanding.

There is only one very bad essay included —Professor T. S. K. Scott-Craig's "Miltonic Tragedy and Christian Vision." Professor Scott-Craig assures us, for example, that *Samson Agonistes* is "a Catholic tragedy," and therefore both the key and (for Professor Scott-Craig) the peak of Milton's poetic effort. Whatever this may say for Professor Scott-Craig's orientation, it tells us nothing about Milton's drama, and is surely one of the most flagrant examples of wishful thinking in modern literary criticism. And as though this were not enough, one again wonders how closely the critic has read the drama which he is discussing when he writes that it begins with the story of Samson and Delilah—which does not come until the third act. Similarly we wonder how recently and with what care he has read *Paradise Lost* when we find him interpreting the temptation and fall in Eden in terms of copulation, for Milton has repeatedly and insistently informed his readers that sexual intercourse was a part of the life of Adam and Eve prior to the fall.

Otherwise the essays gathered here are of real value. Especially stimulating and informative are Professor Emile Cailliet's treatment of Pascal, Professor Paul Holmer's treatment of Kierkegaard and Professor John Smith's treatment of Nietzsche. Each of these essays concisely and cogently perform the function of clarifying its subject. Valuable, too, are the analyses of Goethe's *Faust* by Richard Kroner, of Kafka by Hillis Miller, of Hawthorne and Melville by Randall Stewart, of Dostoevski by Nathan Scott, and of Shakespeare by Roy Battenhouse. Albert Outler has an enlightening analysis of Freud, and Hyatt Waggoner contributes a highly skilful consideration of William Faulkner's complex relations to the Christian tradition. A provocative (and at times doubtful) analysis of "Biblical Faith and the Idea of Tragedy" by Edmond L. Cherbonnier opens the symposium on a high level. That level is maintained in the following essays—with the exception already noted—and the reader finds himself at once informed and stimulated as he reads through this volume.

ROLAND MUSHAT FRYE
Emory University
Atlanta, Georgia

Notable Sermons from Protestant Pulpits, edited by Charles L. Wallis. Abingdon Press, 1958. Pp. 206. $2.95.

Here we have on parade twenty-four pieces of homiletical artillery created by as many competent contemporary defenders and proclaimers of the faith. Just because these sermons are on parade—that is, in written form to be looked at and studied—we can only guess at their real ability to transform lives. However, when we compare the prominence of the preachers here presented with the way most of the sermons read, we find ourselves hoping that more than the normal amount of power has been lost in the process of setting down the spoken word in printed form.

Professor Wallis is well known in homiletic circles as editor of *Pulpit Preaching*, as an anthologist of illustrations and as compiler of the recently published collection of Fosdick's sermons. In these and similar roles he has earned distinction as one who can ably evaluate sermons and recognize effective

preaching. All of which adds interest to the question, Why did he choose the adjective "notable" to describe these sermons? If he intended the word to connote something less pretentious than "the year's best" or "great" then his choice is well founded. But if he meant to indicate these sermons are "remarkable" or "distinguished"—which are meanings Webster attaches to "notable"—then we are left wondering how at least half the sermons managed to enter the parade.

For example, one sermon on Paul's speech to the Athenians never budges out of ancient Athens until the final two paragraphs—and these two are totally without bite. Another sermon opens with eleven paragraphs which appear to be an unacknowledged paraphrase of Peter Marshall's "Were You There?" It would have been much more dramatic as a direct quote with credit given. One sermon on evangelism would be stimulating to a preachers' conference but leaves much to be desired as preaching to a congregation—which is its presumed purpose.

I am disappointed to find in a collection of "notable" sermons such a high percentage of the illustrative material drawn from dry or overworked wells. For example, one preacher cites a Chinese Communist martyr as challenging his captors with, "I am dying for Communism. What are you living for?" He then offers a rebuttal which is something less than soul-moving. He calls the "roll of honor of the Christian Church" by naming Paul of Tarsus; Henry Martyn, who in 1805 went to India "to burn out for God"; C. T. Studd, who at the age of fifty-two went to Africa as a missionary; and George Tyrrell, the nineteenth century Irish divine. Admitting these are men who have witnessed that we Christians have One for whom we would die, are there not some contemporary and more moving evidences of the martyr spirit within Christendom?

The collection includes a fare of such illustrative standbys as incidents from Dwight L. Moody's evangelistic campaigns (two in one sermon), Victor Hugo's judgment on Napoleon and Herbert Spencer on the inevitability of progress. We are also given once again a word picture of Watts's painting, "Hope"—the girl sitting atop the world with only one string in her lyre. Do not misunderstand. There is nothing wrong with this material *per se*. It would all be quite acceptable in mediocre preaching. But in my opinion one has a right to expect fresher stuff in "notable" sermons. Who is stirred by Moody while Billy Graham is around? Who cares what Napoleon did while the images of Hitler and Stalin still give us nightmares? And are there not paintings which have not decorated quite so many other sermons?

Fortunately, many of these sermons are definitely "notable." Theodore Parker Ferris, the Boston Episcopalian, is represented with a thought-provoking sermon on, "The Place of Local Loyalties." John L. Casteel, on the faculty of Union Theological Seminary, is here with a characteristically penetrating sermon on Ephesians 1:4, "Chosen for Holiness." Gerald Kennedy, the Methodist bishop, adds color with his, "I Saw Satan Fall." John A. Redhead, the North Carolina Presbyterian pastor, presents an excellent evangelistic sermon, "Can You Recommend Your Religion?" Robert E. Goodrich, Jr., the Texas Methodist pastor, offers a fresh approach to preaching on brotherhood. David H. C. Read, the pastor of Madison Avenue Church in New York City, contributes a stimulating sermon, "Uncomfortable Words." And Paul Scherer, of New York City, climaxes the book with his, "Jesus Stands in the Midst."

Presbyterians abound in this list of preachers selected by Professor Wallis—25% of the total. And Princeton Seminary is represented by Donald MacLeod, professor of homiletics and worship.

Even when (perhaps, *especially* when) evaluated in this critical way, this book is very much worth reading by every serious preacher who wants to know, as Wallis promises in his preface, the "major preaching emphasis" in sermons "representative of . . . the Protestant pulpit." For better or worse, they almost certainly show us that!

JOHN W. MEISTER
First Presbyterian Church
Fort Wayne, Indiana

The Epistle to the Romans, by C. K. Barrett (Harper's N.T. Commentaries), Harper and Brothers, New York, 1957, Vol. VIII. $4.00.

Of commentaries on the New Testament there is no longer any dearth, in English speaking Protestantism. Quite apart from the

annotated Bibles, there are at least seven or eight series of commentaries in process of publication. That this development should coincide with an all time low in systematic theology is hardly by chance. Both Barth and Brunner have called the students of dogmatics back to its Biblical foundations. Characteristic of all these recent commentaries is their practical character. Problems of textual and literary criticism, of lexicography and grammar are dealt with but briefly, if at all. This change of front is hardly to be explained merely as resulting from the publisher's desire to print books which address themselves to a wide public, except perhaps for the fact that no new edition of the I. C. C. has appeared. More likely, however, the change of approach bears witness to a growing conviction that the significance which the critical scrutiny has for the understanding of the New Testament, had been greatly overrated. In the whole, the new type of commentary is done in no less a scholarly way than its predecessors. But the authors are aware of the fact that the books of the Bible are to be studied for their content, and while Biblical criticism may help to elucidate otherwise obscure passages, it does not produce the meaning of the text. This in my opinion is one of the fundamental differences between Anglo-Saxon and German exegesis at the present time. It seems that on the Continent Form criticism is going to seed, and the New Testament proves to be a fertile ground for the disciples of Bultmann and Dibelius, who give free reign to their imaginations.

Dr. C. K. Barrett, who recently published a weighty commentary on the fourth Gospel, has now taken up the Epistle to the Romans in the Harper Series. To judge from this volume and its predecessor, Dr. C. S. C. Williams's commentary on the Acts of the Apostles (see P.S.B., May 1958, p. 64), this series is to succeed the Moffatt Commentaries. The author gives his own translation which, though not a particularly elegant one, yet often proves to be helpful, because it makes clear the logical order of Paul's thoughts and substitutes modern words for some of Paul's rabbinical terms. The exegesis not only bears evidence to the author's well-known scholarship but also shows how deeply he has been impressed by Luther's and Calvin's commentaries and the challenge of Karl Barth. The presentation, however, is simple and clear and thus profitable to the layman no less than to the theological student. Justification is correctly interpreted as being neither a mere legal fiction, nor as the gift of a perfect and virtuous life, but rather as effectual forgiveness. While the argument of Romans as found in this commentary lacks the great and terrifying paradoxes which copiously stud Luther's and Barth's exposition, it succeeds in showing the average Christian of today that Paul is dealing with his predicament, too.

OTTO A. PIPER

Luther's Works. Volume I: Lectures on Genesis, Chapters 1-5. Edited by Jaroslav Pelikan, translated by George V. Schick. Concordia Publishing House, St. Louis, 1958. XII. Pp. 387. $5.00.

The lectures on Genesis, delivered in 1535-36, offered to Luther a marvellous opportunity of developing all his thoughts on human life, history and salvation. Though the correctness of the students' notes on which they are based, is in doubt in not a few places, they certainly contain a great deal of the reformer's own views and thus form a veritable encyclopedia of his theology. In their evaluation of this work, Lutheran scholars are deeply divided. While the editors give high praise to the fact that in them "Luther is not afraid to adhere strictly to the letter of what Moses wrote" and "that they never fail to point to Christ as the savior of the world" others have objected to Luther's exegesis precisely for those reasons. For the chronology and anthropology which result from such literalism are thereby given a dogmatic standing of doubtful value. Thus the "garden" of Gen. 2:8, e.g. was according to Luther an historical part of this earth which remained there until the time of the Deluge. Furthermore, not all exegetes would agree with Luther in holding that the profound evangelical ideas which he develops in this commentary can be derived directly from Genesis by means of a painstaking literalism.

The translation deserves full praise; copious footnotes explain historical allusions. For the first time, this new edition fulfils a long felt desideratum by indicating page by page the corresponding pages of the Weimar edition.

OTTO A. PIPER

Luther's Works. Volume 22. Sermons on the Gospel of St. John Chapters 1-4, edited by Jaroslav Pelikan. Concordia Publishing House, St. Louis, 1957. XI. Pp. 558. $6.00.

While Luther was thoroughly familiar with the whole Bible, his academic career as Professor of Biblical exegesis did not provide enough opportunity for interpreting all the books of the Bible. But when Luther, owing to the absence of the parish pastor of Wittenberg, John Bugenhagen, had to fill the vacant pulpit from 1537-1539, he used this opportunity to give in his sermons an exposition of John 1-3, to which he added four sermons on John 4 in 1540. The interpretation, while dividing the text in pericopes, is nevertheless in the whole one that proceeds word by word. From time to time, however, a theological excursus discusses in detail the meaning of a term or a doctrine. While these sermons reveal the theological maturity and profound spirituality of Luther's faith, one must not look for anything startlingly new in them. Luther held by that time a firmly established theological position. In his translation Martin H. Bertram has succeeded in rendering the German text into a clear and readable English, not an easy task, since Luther was lecturing rather than preaching in these expositions.

Otto A. Piper

Luther's Works. Volume 31. Career of the Reformer. Muhlenberg Press, Philadelphia, Pa., 1957, XII. Pp. 416. $5.00.

The volumes of the new great American edition of Luther's works, which the Concordia Publishing House, Saint Louis, and the Muhlenberg Press, Philadelphia, publish jointly, appear in a rather sporadic way. This volume, mainly the work of Professor Harold J. Grimm, one of the outstanding American Luther scholars, is destined to illustrate the outward manifestations of the early years of Luther's rise to the place of a reformer. Quite a number of documents, which were not easily or not at all accessible in English are now presented in a convenient way. Footnotes give information on the people and books referred to by Luther, and several detailed indices contribute greatly to the usefulness of the volume. Since the material of the book deals exclusively with theological problems in their scholastic setting they will probably not always be intelligible even to readers with a theological training. The book will be helpful, however, as a source book to the student who, wanting to make a special study of the genius of Luther's theology, has other works on the theology of the schoolmen and of Luther at his disposal. One wonders, however, why the editors failed to indicate the page numbers of the Erlangen and Weimar editions in the margin, since the plan of this new edition is based upon the assumption that it will form the main basis for Luther research in the U.S.

Otto A. Piper

What Luther Says. An anthology compiled by Ewald M. Plass. 3 vols. XXV. Pp. 1667. Concordia Publishing House, St. Louis, Missouri, 1958.

No comprehensive scholarly work on Luther's theology can be found in the English language. For Dr. Kerr's *Compend of Luther's Theology*, excellent as it is as an introduction to the Reformer's thought, was for limitations of space prevented from giving a detailed view of the vast literature Luther left behind. Thus the publication of Prof. Plass, of Concordia College, Milwaukee, Wis., should fill a real gap. The work was done under the auspices and with the financial assistance of the Committee for Scholarly Research of the Lutheran Church, Missouri Synod. It contains 5,100 quotations on more than 200 subjects. For each quotation, its location is indicated in the three standard editions viz. Walch—Saint Louis, Erlangen, and Weimar. Short notes added to almost every quotation give some information on the context and historical situation. Often they are also commentary or interpretation.

The work is destined in the first place for ministers, not many of whom will have enough leisure and inclination to study the whole of Luther's works. The fact that Luther himself is speaking here makes the work so much more interesting and stimulating than a recently published Luther-Lexicon

in German which for each subject adduces one or two quotations only, and for the rest contents itself with references to other passages which the user is to gather from the 106 volumes of the Erlangen edition or the more than 80 of the Weimar edition. A number of cross references and an index of subjects makes it easy to look up related materials on each subject. In his attempt to preserve the living thought of Luther and not to force him into the Procrustean bed of a system, the editor has at times gone to the opposite extreme. Under the heading "Christ," e.g. we find no less than 170 entries covering 61 pages, "Bible" 165 entries and 108 pages, "Faith" 138 entries and 40 pages. Subdivisions would have been most helpful in these and a number of other instances. In many places the editor takes issue with modern scholars. He is anxious to defend a view of Luther which is based mainly upon the Reformer's later works, whereas the so-called Luther Renaissance holds that the true intentions of Luther came to light in his earlier writings. In our opinion, either position is guilty of a biassed interpretation. All groups of Protestantism are indebted to Luther's work of deliverance, and they degenerate into heretical sects, when they attempt to establish themselves on a basis other than the one laid by Luther. But it is equally true to say that no group within Protestantism, not even a Lutheran church, can hope to keep alive merely by invoking the authority of the man of Wittenberg. Careful study of the Reformer's work for which this anthology is a very helpful basis, should enable our generation faithfully to embrace the basic principles of the Christian faith as laid down by Luther, and to implement them in accordance with the problems and needs of our time.

OTTO A. PIPER

Samaria, The Capital of the Kingdom of Israel, by André Parrot, translated from the French by S. H. Hooke, Philosophical Library, New York, 1958. Pp. 144. $2.75.

Babylon and the Old Testament, by André Parrot, translated from the French by Beatrice E. Hooke, Philosophical Library, New York, 1958. Pp. 166. $2.75.

Archaeology and the Pre-Christian Centuries, by John Arthur Thompson, Eerdmans Publishing Company, Grand Rapids, Mich., 1958. Pp. 139. $1.50.

The value of these tiny volumes is not at all indicated by their size. Each in its own way bears witness to the current popular interest in Biblical Archaeology as well as to scientific progress in this field. The select bibliography in the two volumes written by Parrot lists fifty-nine indispensable books and important articles written since 1950 which have a direct bearing on his subjects, beside thirty-three more written in the 1940's. In the volume by Thompson seventy-five references in his footnotes point to similar contributions all written since 1950. Parrot's volumes are lavishly illustrated. The first book mentioned above presents twelve photographic plates and thirty-three maps and figures; the second, thirteen plates and fifty-four maps, plans, and figures. Samaria may be in ruins and Babylon well nigh reduced to dust, but both locales provide materials of living interest to the student of history and the Bible. The volume by Thompson includes eight black and white photographic illustrations and three maps. All three volumes are meticulously documented.

In his book on Samaria, Parrot reviews the Biblical account of the kingdom of Israel from its inception under Jeroboam to its capture in 721 B.C. His essay on Israelite Samaria in the light of archaeology traces the work of the Crowfoots and the successive expeditions of the Harvard University excavations. Three other essays deal with Samaria in the Assyrian, Babylonian, and Hellenistic periods; Samaria in the Roman period: the Sebaste of Herod the Great; and Samaria and John the Baptist. His book on Babylon contains two extensive essays; one on the exploration of Babylon, and the other on Babylon and the Old Testament. The closing words of his epilogue are dramatic: "The Baghdad to Bassorah railway was laid only a few feet away from the hill 'Babil.' A wooden placard bears an inscription in English and Arabic: 'Babylon Halt. Trains stop here to pick up passengers' (Plate 13). Not even a station, merely a halt! After stopping to pick

up passengers—often there are none—the train goes on again and only its whistling breaks the silence."

The book by Thompson is a sequel to his *Archaeology and the Old Testament* (1957) which concluded with the fall of Jerusalem (586 B.C.). This volume carries forward the account of archaeological discoveries which throw light on the centuries beginning with the post-exilic period and continuing to the days of Herod the Great. While the seven essays give a comprehensive survey of the whole period the student who desires more detailed information will be required to consult other sources.

The chronological tables in the appendices to all three of these volumes give the reader valuable synopses of events and dates. For classroom instruction these three little books are designed to be useful tools. To encourage individual reading they will prove to be valuable additions to church school libraries.

HOWARD TILLMAN KUIST

Early Bible Illustrations; a Short Study Based on Some Fifteenth and Sixteenth Century Printed Texts, by James Strachan. New York: Cambridge University Press, 1957. Pp. 170. $3.75.

This book deals with a subject of some historical interest about which little has been previously written in English. The author is a retired Inspector of Schools in England, whose earlier training was in the areas of mathematics and geography. It was in connection with an exhibition of Bible illustrations which the British and Foreign Bible Society sponsored in 1954 that Mr. Strachan was invited, on the strength of his earlier interest in the subject, to prepare a guide-book and a film-strip dealing with illustrations in Bibles, ancient and modern. From the investigations which these projects required of him, Mr. Strachan's interest was whetted to carry further his research in an area not hitherto canvassed in English. This book is the fruit of that investigation.

The volume recounts the various stages of detective work that Mr. Strachan pursued as he sought to discover the meaning and history of illustrations in printed Bibles from about 1450 to about 1550. His studies took him into strange and unexpected byways of Reformation history and the publication of Bibles in European vernaculars. Before his research was ended, he traced the main outlines of the history of illustrations not only in early English Bibles, but also in many of the Bibles in German, French, Dutch, Italian, and Bohemian.

Besides supplying bibliographical details, Mr. Strachan gives due consideration to iconographic aspects of his subject as well. One hundred twenty-six illustrations from early Bibles are included in the volume, being a cross-section of the wealth of creative genius and devotional feeling which early Bible illustrators brought to their task.

All in all, this volume, though written by an amateur in the field of art history and Bible translations, has a certain freshness that serves to communicate to the reader the enthusiasm of the author in tracing the main influences that molded the Bible illustrators of early printed Bibles.

BRUCE M. METZGER

The Illuminated Book, Its History and Production, by David Diringer. New York: The Philosophical Library, 1958. Pp. 524. $25.00.

This is a magnificent volume, superbly illustrated, dealing with a subject of no slight interest to anyone concerned with the transmission of ancient culture via medieval manuscripts. Dr. Diringer brings to his task the wealth of information which he had amassed in the preparation of his earlier volumes on *The Alphabet* and *The Hand-Produced Book*.

After devoting a chapter to "Ancient Methods of Book Illustration," where he deals with the Egyptian Book of the Dead and Graeco-Roman examples of book illustration, Diringer takes up in successive chapters Byzantine and allied illumination; Hiberno-Saxon, Carolingian, and Ottonian illumination; Islamic, Hebrew, and Mozarabic illumination; and aspects of the Golden Age of illumination in England, Italy, France, and the Low Countries. Each of these topics is presented in a manner that is free from technicalities, while offering at the same time a synthesis of results of an enormous amount

of specialized research by professional art historians. About two hundred and fifty illustrations, several in color, help to lay before the reader's eye the varied artistry of the ages. Even apart from the discussion in the text, the information conveyed by the plates is fascinating in its geographical and historical succession. By way of example, it is instructive to observe that in the portrayal of scribes in miniatures it is not until about the ninth century that representations of scribes at work before a table or writing desk become at all frequent. Prior to that time the scribe at work is invariably pictured either in a standing position, holding the writing material in his left hand, or in a seated position, holding the writing material on his lap.

Diringer does not pretend that his volume will be a source-book for those who have specialized in one or another area included in this survey. Rather, the author's intention is to supply the educated reader with a digest of the most important aspects of the subject matter—and in this aim Diringer has succeeded admirably. Furthermore, the ample bibliographies will provide the scholar with suggestions as to monographs that supplement the scope of the present volume.

BRUCE M. METZGER

They Gathered at the River, by Bernard A. Weisberger. Little, Brown and Company, Boston, 1958. Pp. 345. $5.00.

Bernard A. Weisberger, historian and teacher at Wayne State University, has done us a service. We have needed for some time a general history of American revivalism based on an examination of sources and presented without sentimentality, on the one hand, or contempt, on the other. With *They Gathered at the River*, a line from a revival hymn, the author has filled this need.

Weisberger has given to his work a subtitle which more aptly describes what he has done: "The Story of the Great Revivalists and their Impact upon Religion in America." Following the normal and quite natural pattern, he has concentrated his history around the great revival heroes who have been raised from time to time from lonely wood or lonely crowd to give expression to, and to minister to, the needs of American Protestantism. Most of them are present: Jonathan Edwards and Theodore Frelinghuysen, Timothy Dwight and James McGready, Asahel Nettleton and Lyman Beecher, Charles Grandison Finney, Dwight L. Moody, and finally, the corybant of revivalism, Billy Sunday. With clarity, interest, and with adequate documentation, he unfolds the story. There has been, as the author shows, with every outburst of revivalism a corresponding revision in American theology, psychology, and ethics. In the end Weisberger suggests a question which contemporary revivalists, not always aware of the genetic development of the tradition in which they stand, should ask themselves: Just what revision of Christian faith, of that "old time religion," do they intend to revive? Unfortunately, the author does not deal with Billy Graham.

In the preface of this book, the author himself tells us about its shortcomings. He maintains that this is "a book about religion, and not a religious book." That is to say, as an historian he has tried to interpret revivals in "purely secular terms," probing for the natural means and agencies rather than ascribing the rise and fall of religious enthusiasm to the spirit of God. Thus, he accepts the "conditions set by historical discipline," and goes on to describe what he has not done, so that the reader may evaluate his work for what it is. To begin with, he apologizes for writing primarily in terms of the nineteenth century. This does not keep him from reaching back into the eighteenth century, nor ahead into the twentieth for subjects of discussion. But this does cause his arrangement of material and treatment to suffer because he does not do full justice to the early and wider sources of American revivalism, an essential part of the story. He claims to avoid a discussion of the psychological phenomena of conversion, although he soons finds as he proceeds that he cannot write this book without some reference to this problem. He claims to avoid a discussion of "the moral effect of revivals on groups and individuals," although he cannot move far without considering this problem. Furthermore, he is modest about his brief theological analyses, and hides behind the observation that revivalists themselves made a practice of reducing doctrinal concerns to barest essentials. If he had a clearer idea of the task of a secular historian, he might have paid less attention to the impact of revivalists upon

religion, and more attention to the multifarious aspects of American social, political, economic, and intellectual history. By actually concentrating on what he maintains he wants to do, he might have probed more deeply into the way in which revivalism has been conditioned by, and has itself conditioned American life. Perhaps he would have made a more lasting contribution by doing so.

Weisberger need not have been so apologetic after concluding his study. The book may be accepted for what it is: a competent and perceptive history of American revivalism. Indeed, it is because he knows his subject as well as he does that he is able to pronounce judgment upon it himself. The reviewer seconds his motion, that someone produce a more critical analysis of all those revisions which have taken place in American theology, psychology and ethics under the influence of revivalism.

JAMES H. SMYLIE

Protestant and Catholic: Relations and Social Interactions in an Industrial Community, by Kenneth Wilson Underwood. The Beacon Press, Boston, 1957. Pp. 484. $6.00.

This book about Paper City is in the tradition of Middletown, Yankee City, and Plainville. Holyoke, Massachusetts, a paper manufacturing center, has been described as "probably the most Catholic city in America." In this predominantly Catholic city, Protestant denominations minister to approximately 12 per cent of the community. And thereon, in the social and religious life of these two groups, hangs this tale.

Kenneth Underwood, a graduate of Yale University Divinity School, now teaching Social Ethics and Public Affairs at Wesleyan University, has attempted to show something of what happens when an American city becomes Roman Catholic. Under the influence of the teachings of Max Weber and Ernst Troeltsch, he sets out his point of view. He tries to give attention to "the *structure* of the whole community and of the religious movements so that the distinctive characteristics and arrangements of the basic social units are noted." He seeks to describe accurately "the *patterns of meaning*, the aspirations and purposes by which the groups identify themselves, interpret particular situations and deal with others." But the principal emphasis of this book, according to the author, is upon "society and history as a dynamic process in which Protestantism and Catholicism, are most significantly studied at those points where *interactions* and interrelationships occur." Underwood has labored to prevent his own Protestant orientation from coloring his analysis unduly. He has written, not for "sensational exposé" nor for "sentimental good will," but to point out the "full richness of the American Christian inheritance." He sees the fundamental problem of society as the integration of the whole—a quest for unity in diversity. It must be remembered that he describes Paper City against the backdrop of a nation which still consists of a Protestant majority and lives on its Protestant capital. He is not overly helpful at this point in showing how the larger national ethos may have affected the situation in Holyoke.

The Margaret Sanger incident of 1940 stimulated this investigation. Mrs. Sanger, birth control and planned parenthood expert, was invited to Holyoke to campaign for a revision of the Massachusetts' constitution which forbids the prescription of contraceptive advice and device by licensed physicians. The suburban First Congregational Church gave her permission to use the building of the Church for a meeting. Suddenly and inconveniently it withdrew this permission because of pressure by the Roman Catholic clergy and laity. The incident triggered a crisis in Holyoke. The analysis of the community is far too rich in detail to treat adequately here. In his second part the author presents the institutions and organizations developed by the two religious groups—the size of membership and comparative growth, doctrine and worship, relations of leaders and members, finances and property, associations with other churches. He then examines, in a third part, Roman Catholic and Protestant ethnic and class lines, recreational, business, labor and political associations. To explain and document, he includes some ninety-eight pages on his point of view, methodology, tables, bibliography and notes.

Statistically, Paper City has been Roman Catholic since the second swarming of immigrants to New England in the nineteenth

century. Underwood found, in careful interviews and examination of relevant documents, that the Sanger incident jolted Protestants, so much so, that they asked the Federal Council of Churches to study their minority situation. It is a curious irony to think that they found themselves in the same position as that of Roger Williams just three centuries before. John Cotton answered Williams' *Bloudy Tenent* by asserting that Massachusetts Bay Puritans had the truth, the whole truth, and nothing but the truth, and that he was free only to accept or get out. When the 1940 incident arose, the Protestant clergymen tended to think in terms of the openness of a democratic society in which men and women should be free to seek after truth and to establish public policy by common consent. The Roman Catholics, however, could only think of the true law of God, *ad hoc*, which forbids birth prevention, and which they had a right and a duty to enforce upon the community with whatever pressure they could exert. The Roman Catholic Church in its attitude toward public debate, in this case, as in other cases, sought "immunity from criticism of its moral position on the basis that it is not politically partisan and that its judgments are not to be submitted to the political process." To be sure, Protestants had worried about religious and civil liberty on previous occasions. But the vigilante committees appointed from time to time, according to the author, simply looked for the "rare overt incident, not the complex factors which make for comparative influence of religion in a culture and mould their relations." Finally, they realized that Paper City was not only Roman Catholic statistically, but also in terms of the atmosphere in which they had to live and do their work. Protestants found themselves unprepared and unable to cope with this. As a matter of fact, there is a sobering note about this study of interaction and interrelationships. There seemed to be no genuine personal contact between Roman Catholic and Protestant clergymen, no give and take, no dialogue of candor and humility, in which the two groups could seek a unity in diversity.

This book is a solid contribution to an understanding of our American life. It does not call attention so much to itself as to the many problems which it raises concretely for us all, Roman Catholics and Protestants alike. Protestants who read this book—and many should—will be made, in all probability, more anxious about the nation's "Roman Catholic Problem." But we should all read several times the warning the writer makes at the conclusion: "As Catholicism broadens its activity in the nation and looks less defensively on its minority status, Protestantism is having to decide whether it will fight a rearguard action with tactics calculated simply to keep down Catholic influence in the world, or whether it will erect new organizational forms and policies—not to oppose another faith but to express its own genius."

James H. Smylie

American Literature & Christian Doctrine, by Randall Stewart. Louisiana State University Press, Baton Rouge, 1958. Pp. 155. $3.50.

This treatise is a "frankly partisan" review of American literature. It is an attempt by a Christian to suggest that America's "orthodox" literary figures are "more democratic" than the "unorthodox" writers. In this partisanship lies both the helpfulness of this work and its shortcoming.

Randall Stewart is an Episcopal layman, professor of English and chairman of the department at Vanderbilt University. He has asked himself with great concern: "What is a Christian? And what is a democrat?" He hopes that a man may be a good democrat and a good Christian without precipitating within himself a "civil war." He has concluded after his investigation that if democracy is to survive and thrive it will be necessary "that a genuine Christian humility . . . become an essential part of our consciousness . . . that our thinking about democracy develop in a more distinctly Christian direction."

What is a Christian? Christian orthodoxy has many aspects, the author admits. But the crucial question "concerns the nature of man," and the chief test of orthodoxy is a "recognition of Original Sin." According to the seriousness with which an author treats man as a natural creature, "imperfect, fallible, and prone to evil," he is orthodox or not orthodox. Is man radically fallible in reason, or a rational creature capable thereby of

salvaging himself; radically imperfect, or perfectible through continual cultivation; a responsible child of God, though fallen, or a capricious product of mechanical forces? The best rationale for democracy of all propositions, and "the most useful one for these times," is Paul's text: "All have sinned, and come short of the glory of God." What is a democrat? A democrat's dimensions are not as clearly delineated. But in re-examining democracy's ideology, Stewart maintains that at least one mark of this political creature is orthodoxy, the measure of which is an awareness of original sin.

On this basis, Stewart divides America's literary tradition. America's early and authentic "fierce faith undying," is Puritanism, seen as Calvinism not confined to the New England area. Jonathan Edwards, "the greatest of all American writers before the nineteenth century," is the first orthodox figure to whom the author makes extended reference. He is exhibit A. Thereafter, Stewart distinguishes three erroneous views of man. The first is the rational view, represented by Franklin, Paine and Jefferson, who insisted that man could rely on his unaided reason to make his way through this life. The second, the chief advocates of which were Emerson and Whitman, is the romantic deification of the "self-reliant man," a view born during the nineteenth century "renascence of wonder." The third view is that of the "amoralists." Crane, Norris, Dreiser and Farrell fall into this category, and express the opinion that there is no human responsibility and no fault, because of the relentlessness of heredity and environment. Finding these short of his mark, the author sets over against them the orthodox. In this company he includes Hawthorne, Melville, and James, in the nineteenth century, and in our own, Cather, Eliot, Faulkner, and Warren. To these authors, man is a tragic figure, perverse in his wilfulness, but "not beyond the reach of God's redeeming grace." Stewart presses home his point with vivid illustrations from our literature. He refers several times to Warren's poetic commentary, *Brothers to Dragons*, a reminder that Jefferson's own nephews hacked a negro to pieces with an axe in a meat house.

Stewart's probing is of first rate importance. He tries to show that the doctrine of man's sinfulness, his rebellion against God, is not unAmerican or undemocratic. He implies that because of this sinfulness Americans have sought to govern themselves under some form of democratic government in order to control man's injustice to man. He attempts to balance the influence of liberal critics such as Vernon Parrington. This reviewer shares his concern for a restoration of "genuine Christian humility," and his preference for the literary line with which he has identified himself.

However, as Ralph Gabriel has shown, the "course of American democratic thought" is complicated, and it is essential to remember that more than one "current" must be included and considered. It is unfortunate, therefore, that Stewart has analyzed America's literature in terms of an orthodoxy, and that measured by the one doctrine of original sin. Some figures mentioned would be surprised to find themselves among the sheep, while some of the goats would protest vigorously that they had read the mind of Christ correctly. Even from the author's perspective it is possible to survey our tradition in a more inclusive and not less critical manner. The men of American letters mentioned here are wrestling, after all, with two aspects of man's nature: the depravity and the grandeur, the irrationality and rationality, the impotence and the potential, the resulting distrust and trust which have been essential ingredients of the democratic process. It is even possible to apprehend something of the ethical sensitivity of the "amoralists." Albeit unwittingly, they have often protested against callousness in American life, in which many compassionless Christians, because of the hardness of our hearts, have consented. Stewart has not treated this complexity effectively. He has not dealt adequately with these writers against the wider and crucial context of America's theological and political turmoil in which the shape of our democratic experiment has been formed and reformed continually. This is a small book, and perhaps in all fairness the reviewer should not expect comprehensiveness. But in such an attempt to set the record straight, the reader, particularly when he is sympathetic to the author's basic purpose, should expect a fuller doctrinal and historical perspective.

This is a provocative book not only for the author's selective analysis, but also for the avenues opened by it into our rich liter-

ary heritage. It should fulfill its author's modest but weighty desire to encourage other investigators in a re-examination of democratic assumptions.

JAMES H. SMYLIE

Prayer that Prevails, by G. Ray Jordan. New York: Macmillan, 1958. Pp. 157. $3.00.

I have always admired the writing of Dr. E. Ray Jordan; it is clear, interesting, full of rich content and replete with apt illustrations. This book on prayer fills all of the qualifications which I have mentioned.

No doubt, this book will help a great many people. They know that prayer is the very life-blood of life-with-God. But they do not know how to pray. This is an excellent guide to all who would know the answers to such questions as—Why we pray; How we pray; When we pray; For what we pray; and To whom we pray. The answers to these questions are set within appropriately chosen Scripture passages. Since prayer must be guided by the Word of God, this book starts from the center of things. But its sweep embraces the heights and depths of human life.

I hesitate to commend this book to preachers who are looking for suggestions for a series of sermons on prayer! I would hope, however, that this book would be made the text for small study groups of people who would like to adventure into the life of prayer more deeply.

E. G. HOMRIGHAUSEN

The Douglass Sunday School Lessons, 1959, by Earl L. Douglass. The Macmillan Company, New York, 1958. Pp. 481. $2.95.

To many thousands of people all over the United States, the appearance of the Douglass lessons for the ensuing year is an event. This commentary has rightly taken its place as one of "The Big Three" on the International Sunday School Lessons. The Douglass volume is the one which is homiletic in form; the others are expository.

It seems remarkable that this great book improves from year to year. The section on audio-visual aids is no doubt the best in any of the lesson helps. The temperance lessons are also a feature since the author is an authority on this subject.

The committee which chooses the International Lesson passages is made up of representatives from thirty denominations in the United States and Canada. Of late years, they have done a consummate job in selecting the lessons. For 1958 the first quarter is on the life of Christ from the Synoptic Gospels. The second quarter covering Old Testament history concerns the kingdoms of Judah and Israel. The third quarter involves Old Testament book studies and the fourth quarter lessons are from The Acts of the Apostles.

Many seminary students in small churches where the International Lessons are used find this book of great value and the lessons make excellent Bible study and prayer meeting topics for future years. This homiletic treatment of the key Scripture passages speaks the language ministers can understand and the book is of great value to all pastors and teachers.

J. CHRISTY WILSON

More New Testament Words, by William Barclay. Harper and Brothers, New York, 1958. Pp. 160. $3.00.

Preachers who found William Barclay's *New Testament Wordbook* extremely useful will welcome a companion volume, *More New Testament Words*. Here are twenty-four studies which appeared originally in the *British Weekly* and include some of the more significant words used by the writers of the New Testament.

Dr. Barclay writes from the conviction that "on the meaning of words everything depends." In the Preface he indicates, and rightly so, that theology and belief are colored and shaped by the extent of our understanding of the New Testament terms we employ. Indeed, he feels that an adequate comprehension of the Christian faith is not possible without clear definitions of the nomenclature involved.

These studies, each somewhat longer and fuller than those in the previous volume, make fascinating reading. Dr. Barclay is both preacher and scholar. His chapters are no sterile parade of the *minutiae* of Greek syntax which sometimes passes for scholarship, but

these are invariably the media for his declaration of the authentic note of the Gospel. He is an effective preacher when he arrests the reader with striking declarations, such as, "The Gospel is not merely one of many revelations; it is not merely a stage on the way of revelation; it is eternity entered into time" (p. 27). "Eternal life is not for the man who does as he likes; it is for the man who does as Jesus Christ likes" (p. 31). "Hope is born when we discover that we do not *earn* salvation, but *receive* it" (p. 45).

Preachers and laymen will find this volume to be a substantial storehouse of information and inspiration. Because Dr. Barclay is a lover of words, he examines them with remarkable interest and care and interprets them against the background of his unusual erudition and his personal dedication to the message of the New Testament. Competent preachers will be encouraged by these studies to develop series of sermons on the great words of our common faith and laymen will use them as helps for Bible study.

DONALD MACLEOD

So You Want to Preach, by Frederick Keller Stamm. Abingdon Press, Nashville, Tenn., 1958. Pp. 109. $2.00.

This book will not be placed among the great volumes on preaching. Indeed, in all probability the author neither intended nor expected that it should. Yet its appearance will be especially noted for two reasons: First, it counteracts the unhappy impression given by the author's previous book, *If This Be Religion*—; and, second, it provides us with the type of book that is not usually well done in the field of preaching.

Dr. Stamm, who before retirement had a distinguished ministry in the Congregational Church, sets down some homely and realistic reflections upon his experiences during a half-century as author and preacher. This is not a book on homiletical theory, but is more like an essay in which he "talks shop" with younger ministers. There are five short chapters: Getting Started; Pitfalls for the Preacher; The Prophet in the Pulpit; The Priest at the Altar; and Mankind is Your Business. In none of these does the author pass out the usual mossy platitudes, but always he seems to anticipate the rationalizations of the young preacher and he answers them helpfully and with good sense. His appeal for alertness and a concern for mankind as antidotes for much of the blundering frustrations of the contemporary ministry is well taken and his call for preachers who are bearers of an evangel is both appropriate and timely.

This is a book for all preachers, old and young, but it will do the most good in the hands of ordinands whose work and witness are just beginning.

DONALD MACLEOD

An Experimental Liturgy, by J. G. Davies, D. Tytler, and G. Cope. Lutterworth Press, London, 1958. Pp. 72. 7s 6d.

One of the significant portents of the deepening of the Ecumenical movement is the re-examination of the acts of worship of the various traditions which owe their beginning to the sixteenth century Reformation. In view of this development the Extra-Mural Department of the University of Birmingham set up a seminar, with J. G. Davies, senior lecturer in Theology, as chairman, to discuss the problems involved in liturgical revision. The fruits of these discussions are appearing now in a series of pamphlets entitled "Ecumenical Studies in Worship," of which the current issue is Number 3.

This pamphlet consists of three essays: Introductory Essay, by J. G. Davies; The Experimental Liturgy, by Donald Tytler; and Eucharistic Symbolism and Imagery, by Gilbert Cope.

The work of the committee is based on the premise that "there is no existing liturgy so perfect in its order that no more is required than a slight rehandling" (p. 7). Moreover, there is common agreement about the ends of these discussions in the observation made by A. Schlemmer that "it is necessary for all liturgical reform to lead to ecumenicism" (*En Esprit et en Verité: le Culte dans l'Eglise réformée*, p. 46). The committee, therefore, is attempting to get back to first principles and to go in search of those Christian practices that have become fragmented in the separated branches of the Church. Their hope is not merely to create an amalgam, but an act of worship that enunciates "biblical categories of thought"

and that involves an intelligent understanding of the doctrine it is meant to convey.

Ministers who are anxious to improve their services of worship will find in this series much help in understanding what they do and how it can be done better.

DONALD MACLEOD

Luther on Worship: An Interpretation, by Vilmos Vajta (trans. by U. S. Leupold). Muhlenberg Press, Philadelphia, 1958. Pp. 200. $3.25.

In view of the deeper theological interest in worship, a study of the views of Martin Luther is both necessary and timely. Vilmos Vajta, a native of Hungary, but now a Swedish citizen, and Director of the Department of Theology of the Lutheran World, is well qualified by his experience and scholarly acumen to undertake this writing.

This book, which is well organized, deals with the content of worship—what and why—under three main topics: Principles of Worship; Worship as the Work of God; Worship as the Work of Faith. The writer recognizes the close and necessary link between theology and worship and indicates how at the time of the Reformation Luther's liturgical reforms were a direct outgrowth of his rediscovery of the Gospel. To offset the general opinion that Luther's ideas on worship were always varying and in a state of flux, Mr. Vajta undertakes this systematic presentation of his theology of worship based upon the doctrine of justification by faith.

The first section is a very able presentation of the differences between Worship and Idolatry. Starting from Luther's premise that "a person's picture of God determines his idea of worship," the writer develops his discussion along the line that "either God is our God, and we live in fellowship with him, or else by distrust we despise him. The one implies worship, the other idolatry" (p. 3). Hence idolatry becomes unbelief in action.

With this basic understanding of Luther's theology of worship, the author goes on to examine some practical applications. Under the heading, Beneficium and Sacrificium, Luther's interpretation of the Sacrament of the Lord's Supper is set over against the Roman claim of the sacrifice of the Mass. "The doctrine of the sacrifice of the Mass impugns the goodness of the Creator whose nature is pure beneficence" (p. 33). With many quotations from the Weimar edition of *Luther's Works*, the writer indicates how vehemently the great Reformer held his views and how wide was the gulf between the interpretation of the Sacraments *ex opere operantis* and *ex opere operato*.

The second section presents interesting and helpful discussions on the place of the Sermon in Worship, the Presence of Christ in the Lord's Supper, the Call to the Ministry, and the Preaching of the Word. The third section gathers up many of the main threads in an examination of Worship and Faith.

Every student of Protestant liturgies will appreciate the wide reading and careful thinking that are represented in this book. Yet, the absence of any critical appraisal of Luther's vagueness and uncertainty regarding many important details in the act of Worship weakens what could otherwise be a very definitive treatment.

DONALD MACLEOD

Theology Today

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Volume XV Number 4

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Published quarterly by: Theology Today, P.O. Box 29, Princeton, N.J., U.S.A. Subscription rates: United States, Canada, and Mexico, $3.00 per year, $5.00 for 2 years; the British Empire except Canada 15/- per year (British agent: B. H. Blackwell, Ltd., Oxford, England); all other countries, $3.50 per year in U.S. funds, $6.00 for 2 years; student rate, $2.00 per year.